

DEMAVNDES TO BEE
PROPONED OF CA-
THOLICKES TO THE
HERETICKES.

BY RICHARD BRI-
stow. Priest and Doctor
of Divinitie.

Taken partely out of his late En-
glishe Booke of *Motives to*
the Catholicke faith, partely
out of his intended Latin
booke of the same
matter.



Mat. 16.

Ædificabo Ecclesiam meam: & porta inferi non præualebunt aduersus eam. I will build vp my Church: and Hell gates shall not preuaile against it.

Mar. 13.

Cælum & terra transibunt, verba autem mea non transibunt. Heauen and earth shall passe but my wordes shall not passe.

Hic Libellus est Catholicus, elegans, apprime utilis, & prælo dignus.

Ita testor Gulielmus Alanus, S. Theol. Duaci Professor Regius.



DEMAVNDES TO BE
PROPONED VNTO
ALL HERETICKES.

UNDERSTANDINGE,
(Gentle Reader,) that
many are desirouse of
my late booke of mo-
tiues to the Catholike faith, who
notwithstandinge cannot come
therby, partly because there were
but few printed, partely because
a great parte of those few fell in-
to the Heretickes handes, God so
ordaining it *in testimonium illis*,
for a witnesse vnto them: and not
minded to repaire the Printe, al-
thogh of some desired: I thought
good, for some satisfactiō of the

Mar. 13

saide, and for further propagatiō of the truth, to the saluation of my deare deceaued Countreimē, to set out this litle Pāflet. which albeit to some may for the quantity seme but a trifle, yet whosoever will voutsafe to peruse it, shal finde it (I trust) full of most iust & weightie considerations to beleeue the Catholikes, of this time also, & not the Heretickes.

The maner of it I haue conceaued by way of Demaundes to be made by Catholickes vnto Heretickes, to confound therewith the obstinate, and to conuert thē that be more tractable. And although in these Demandes I will be very brieft, as only to put the learned in minde of that they haue read or may read, and to shew them how to vse it to profite both thē selues & others: yet shall I touch
the

the matter in euery one of them (by the grace of God) sufficiently for all sortes. But if any man desire a larger declaration of them, he shall in my late booke of *Motions* for most of the find enough; and for all of them much more in my Latine booke which I minde with Gods helpe to make, as sone as I can cōueniently, of the same matter, and that somewhat of an other sort, & in another order the I did before in English, which by these Demaundes may partly be coniectured. Beseeching moste hūbly the deceauers, if they shall clearely see in their consciences that they can not replie to these Demaundes, that then they will for Christes sake vouchsafe to be good to their owne soules, & to spare the seely people.



The first demaunde.

*Collatio
Cartha-
ginensis.*

FIRST the in the name of God
let it be demaunded of the said
deceauers, or of any other Here-
ticke, and especially of them that
will seme to be learned, whether
they haue not read or heard of Col-
latio Carthagenensis. The Confe-
rence or disputation made at Car-
thage in Afrike, almost twelue
hundred peeres ago, betweene S.
Augustine (on the one side) & his
felowes the other Catholicke Bi-
shoppes of that Countrey; and on
the other side the Bishopes of the
Donatistes, who were Hereticks,
likewise of that countrey. Which
disputation being then presently
taken worde for worde of diuerse
swift

Swift Notaries, was afterwarde
more breifly written by S. Augu-
stine him selfe, and is at this day
to be seene in the seventh Tome
of his workes, in his booke called
Breuiculus Collationis: An abri-
gement of the Conference.

If they knowe of the said Con-
ference, let them then be asked,
wh^{at} the Question there be-
twene the Catholickes and the
Donatists, were not the same that
is now betweene the Catholicks
and the Protestants with all other
Heretickes of this time: to weet,
Which of vs haue the Church of
Christ, whether we, or they. And
because these Hereticks call ear-
nestly for plaine Scripture, and Scrip-
ture.
make as though they would yeeld
most gladly therunto: Let them
say, whether those Catholickes
did not bring for their Church be-

ry many most plaine testimonies
of holy Scripture: as is moze or-
derly to be seene there in another
booke of S. Augustins, named De
vnitate Ecclesie: Of the Church-
es vnitie. Whether S. Augu-
stine (I say) and those other Ca-
tholickes did not there most ma-
nifestly and most mightily out of
the Scriptures proue a visible
Church, beginning visibly at Hie-
rusalem, and lasting visibly not on-
ly vnto their time, but also vnto
our time, and euen so continually
to the worlde's end. And whether
such a Church make not as much
against the Protestantes, and all
other Heretickes as against the
Donatistes; and as much for vs
that be Catholickes now, and for
such as shall be Catholickes at
any time to the worlde's end, as
for S. Augustine & the other Ca-
tholickes

tholikes of that time: because neither the Protestantes, nor no other Heretickes, no more thā the Donatists, haue so lasted, or euer shall so laste continually; nor no other company of Christians, but onely ours.

Finally, if they will say, that S. Augustine & his felowes there did not, nor coulde not out of the Scriptures proue sufficiētly such a Church, let them be demaunded whether they dare take parte with the Donatistes against those Catholickes; and whether they will, or be able to answer their Scriptures, for and in behalfe of those Heretikes. At leastwise: because they talke so much of scripture, and of onely Scripture; whether they be able all the packe of the (as S. Augustine also there requireth of the Donatistes) to al-

8 Demaundes vnto

leage for their owne Church, or Churches, so much as one plaine text of Scripture (as he there alleageth for our Church, in maner aforesaide, very many, and very plaine, shewing also there, that it can not erre) whether they can bring vs (I say) in so weightie a matter, as wherupon dependeth all our cōtrouerſie, any one plaine saying of holy Scripture, to proue that Christes Church beginning viſibly at Hierusalem, shoulde so continue but a time, and then afterward shoulde vtterly either perish, or vanish away: and that many hundred yeeres after, one Luther in Saxonie, or one Caluine at Geneua, or any other in any other countrey, shoulde bring it to life, or to light againe.

The

The Second Demaund.

V HEREAS Christ & his Building of
 Christians haue, be- the
 sides Schisimatikes & Heretikes, Church
 two other kindes of enemies, to
 wit, Paines & Iewes: and wher-
 as the aunciēt writers haue made
 many goodly bookes against thos
 enemies, either to confound them
 or to perfwade them, that Christ
 is God; as it was then, in the first
 begining of Christians, very ne-
 cessary for them so to doe: Let the
 learned Protestantes be likewise
 demaunded, whether those Chri-
 stian writers in those bookes haue
 not made, amongst others this ar-
 gument, to proue that Christ is
 God: namely Saint Chrysostome,
 both against the Paines, in his
 booke named, Contra Gentiles *St Chrysost*
 demonstratio, quod Christus sit *Tom. 3*
 Deus *ca* *Gentiles*

10 Demaundes vnto

Deus: A plaine demonstration against the Gentiles that Christ is God, and also against the Jewes, in the Second of his five Oratiōs that he made against thē: That Christ (I say) is God, because his Church, although it had but a small and poore beginning, and euen then very many, very mightie and very fierce enemies, yet could not, nor can not euer possibly be suppressed: but contrariwise, being in the beginning as it were but one litle sparkle of fire; and whole floudes, yea seas of persecutions being poured out vpon it; yet could it not be extinguished but contrariwise (I say) partely hath, and partly shall set all the world on fire, first or last bringing all to Christ: according to Christs cōone prediction, which he also doth there alleage: *Edificabo Eccle-*

*Ecclesiam meam, & Porta inferi
non preualebūt aduersus eam.* I wil
builde vp my Church, and Hel-
gates shall not preuaile againste
it. Now let it be considered, whe-
ther this argumente doe holde, if
it be true which they say, to witt
that the Church of Christ was
not inuincible, but that it hath
bene these many hundred yeares
quite suppressed; yea and in Chry-
sostomes owne time no Church of
Christ at all. For they knowe, if
they graunt that thē to haue bene
the true Church, that they must
grant also ours now to be the true
Church, as being all one with
that. If then they will say, that
this is not a good argument, lett
them be further demaunded, whe-
ther they dare take parte also
with the very Iewes & Paynims
againste the Christians, yea and
against

Mat. 16.

against the Godhead of CHRIST
him selfe; and whether they will
go about, or whether they be able
(which the Iewes and Paynimes
were neuer able, nor neuer shalbe
able) to answer this argument.
2^a And the againe: How they can for
shame say, theirs to be the Church
of Christ, and not rather a
plaine Apostasie from Christ, that
must needs labour to answer the
argumētts of CHRISTIAN men,
which they haue made against
such infidels, to proue that Christ
is God. And therfore againe, whe
ther it be not a sufficient Motiue
for any Christian man to be of our
Church, which he so plainly se-
eth, and anon more plainly shall
see, to stand vpon the very same
argumentes against these Here-
tickes, whereupon the Diuinitie
of Christ him selfe doth stande a-
gainst

gainst the Iewes and Painymes.

Finally let thē consider, whether it be not euident by this, that when they talke so much of Persecution, to bring vs thereby into Persecution, and thē selues into fauour, they do not geue wise men occasion to marke that they can not be the Church of Christ. For Persecution is not pardie a Motiue of it selfe alone to beleue any. Otherwise not onely one sorte, but all sortes should be beleued, because all are persecuted, as them selues of late did burne certaine *Iulij. 22* in Smithfielde. But persecution *Stow.* is a Motiue after this sorte as S. Chrysostome heredoth handle it, to wit, that Christ must be beleued to be God, because, according to his owne saying, no Persecution coulde, or can ouerthrow his Church, which being once granted,

14 Demaundes vnto

ted, that the Church of Christ (I say) alwaies standeth and continueth, let the Heretickes say, whether they had any cause to rise: and therfore if they be wise, let them lay downe againe, and returne to the Church, and saue their soules.

The third Demaund.

Going
out.

a Act. 2.
4.5. & 8
a.
b Act. 28
c. 15.

VHEREAS it is manifestly writtē in the holy Scripture of the Apostles Actes, that the Church of Christ ^a beganne visibly at Hierusalem and visibly growing on, ^b came at lengthe also visibly to Rome: Whether the Protestantes can shew vs out of Scripture or storie, that the Romanes (with whom, as it is manifest, we agree in all pointes) who then were in the Church, went

went againe out of the Church, forsaking at any time the communion or company of other Christians then liuing, and making a new seueral Church or companie by them selues asunder. So, as it is knowen them selues haue done: being first of our company: and there Captaines, for the most parte. Also of our Dokes & Frpars: as Luther Oecolāpadius, Hooper Bale, with many others: and afterward breaking from our company by disobedience, and contempt of their ordinarie Superiours: and so, seditiously setting vp these factions of theirs, that now we see. Whether also they can name vs any company, that euer since the Apostles time so did and obstinatelie stood in it, that was not Schismatical.

As it is plaine, that they are
Gone

16 Demaundes vnto

Gone out, so it is plaine (I say)
that we neuer went out, whereof
it foloweth sensibly, that as they
be not within, so we be stil within
And therefore let them be breged,
what they can say to this, either
for them selues, or against vs. Or
rather let them, if they be wise,
geue ouer, and quickly without
more a doe come in. . . .

The III. Demaunde.

After-
tising.

VV HETHER they be a'ble, to
name any time, since the A-
postles time, when our Church
first aroser: Or (because they re-
fuse not onely our company, as
Schismaticks, but also our Faith
as Heretikes, and also almost all
our Religion, as plaine Aposta-
tats) whether they can name any
certaine Author and first begin-
ner

ner of the peculiar Articles of our Faith and Religion, but Christ and his Apostles onely. Let them be urged to name the Article, the time, and person. Sure it is, that they can name no such.

But on the other side, it is evident, that their compante or companies of late beganne, the Auth^r thereof is knowne the time of his rising not onely recorded in Histories, but also fresh in the elders memories, and very manie Articles of his Doctrine before unheard of. Many such cōpanies are noted in Histories, rising so with new Articles, after the beginning of the Church as Nouatiāns Sabellians, Arrians, Pellagiāns, & very many moe. Now for defense of their owne doing, let thē looke amongst them all, and name vs some one of them, that notwithstanding

standing this their risinge after-
ward, was not Schismatical, nor
their Articles Hereticall. Sure
it is againe, that they can name
no such. And therefore is it eu-
dent, both that we bee still the
true, and Primitive or first Chri-
stians; and also that they be of a
new false makinge, and not true
Christians.



The V. Demaund.

Won-
dred at.

ALso whether at any time
the Christian people wonde-
red at our Religion and Doctrine
or any point therof, as then first
appearinge, and afore not heard
of: and whether the Pastors and
Doctors of the Church then pre-
sently controled the same as new
& diuers from the Doctrine that
was before. And whether that al
Were

Heresies were not so wondred at, and so controlled at their first appearing. WHETHER also that which seemed so strange to them that stood in vnitie, which was so gainesaide & resisted, in booke Disputations and Councils, by them that had the charge of the Church of Christ, were not alwaies Heresie, & the Professors of it (if they were obstinate) alwaies Heretickes, without exception.

As our Doctrine therfore, which euen from Christ and his Apostles is come quietly to our handes without such contradiction, is sure and Catholike: so that of the Protestantes and Puritanes, which was streight with the sworde of Gods Church sticked in Luther, and neuer since hath ceased to be by learned Catholike men confuted

20 Demaundes vnto

*At
Trent.*

futed, and hath bene by a Generall Councell also examined and accursed, nor neuer shall be able to get one day of quiet possession, but euer oppugned and assaulted, vntill it be quite againe dispatched, as all other Heresies haue bene before it: is most certainly without all doubt Hereticall.

The VI. Demaunde.

*Name
of Catholiks*

V HENSOEVER there was such Going out, and such After rising of some, and such wondering at it of others: whether alwaies then, in talke & in Bookes, one sorte of Christians were not commonly called Catholikes, & wel knownen by that name. And whether the saide Christians were not alwaies true Catholikes; and so at length of all men confessed to be

*Aug 10.
ep. Fund
cap. 4. et
de vera
relig. c. 7*

to bee, whatsoeuer smoke for a while their enemies made against the, by putting other names vpon them.

*V. Flor
de perse.
Vand.
l. 3. fo 34.*

And now at this time of their Going out, and new rising, let the say, whose name that is, ours or theirs. For example: At Parise very lately a young Gentleman of our nation, called M. Culpeper, lying on his death bedde: the night before he died, there came vnto him a Countreyman of ours, as he saide vpon a message. And being there vpon admitted vnto him by them that were about him praying for him & teaching him how to dye; after that he had done his Masters commendations, by & by he broke out, and saide vnto him in these very wordes: O M. Culpeper, In any case renounce the Catholike faith. Now, who heareth

reth this, and knoweth not, what
faith that good fellow meant? as
his selfe also woulde not so haue
spoken, but that he knew well e-
nough, the tearme to be neither
strange, nor ambiguous, nor ob-
scure. Or whether should I also
not be vnderstoode if I should tell
further, how the Gentleman died
Catholike, notwithstanding &
that a little before his death he
saide, as in an agonie to a Catho-
like learned holy man, his leader
& directer in soule matters, that
stoode then by his bedde side: O
tell me, I praie you, am I in the
right waie? And he assuring him
that he was: That is well, quoth
he: And will you goe with me?
The saide Catholike affirming,
that hee woulde: That is well,
quoth he againe, & so laye still a
while. And anone againe he saith
But

But tell me, I pray you, am I right
 And he againe with good wordes
 assuring him: That is well, saith
 the Gentleman againe: And will
 you go with me? Then after his
 answere, a litle silence againe:
 and with very cheerefull counte-
 nance the Gentleman saith: O
 now I see my self, that I am right.
 Beholde, my good Angell hath
 most glorioulye appeared vnto
 me, and shewed me the dore o-
 pen for me, that I may euen now
 enter in. But you (quoth he to the
 good man, with whom he talked)
 may not yet come. And so lying
 a while longer with a smilinge
 countenance, gaue vp his happie
 ghost: Dying, I say, a Catholike
 By which name here I aske the
 Protestants, whether they know
 not what I meane. As likewise
 in all other bookes written now

*He died
 Iul. 24.*

B

a daies

24 Demaundes vnto

a daies, when they happen commonly vpon that name, whether they or any body else stagger at it as not knowing, whether we or they are meant ther by.

The VII. Demaund.

Name
of Hereticks.

LIKEWISE, whether they that haue bene of Christian men, at any time since Heresies first rose, commonly called Hereticks, and plainly knownen by that name, haue not alwaies bene Hereticks also in deed, and so euer in the end of all men confessed to be. Let them runne ouer the Ecclesiasticall Histories, & writings of the Fathers, and bring vs some exception.

Sor. E. 7

ca. 4

Iren. l. 3

ca. 15

And let them say withall, at this time, whose name that is, ours or thers. As in bookes written

ten

ten now a daies; vpon whom that name runneth, and that so roundly, that the Reader (I warrant you) whosoever he be, neuer sticketh at the matter, but knoweth well of whom he readeth, to wit, of them, and not of vs.

The VIII. Demaund.

WHETHER out of all this time since Christs Ascension, they can bring vs any, that in respect of the doctrine, which they did professe, or in respect of the seuerall Cōpany, with which they did communicate, had a new name, made of some mans name, or otherwise taken vp; whereby they cōmonly termed thē selues, and in the world generally were termed, & immediately knowen thereby: (but if they were obsti-

Name
of Pro-
testants

*Hier. cō.
Lucif.
Aug. de
util. cre.
c. 7.
Chr f. ho
33. in A
cla.
Ire li. 1.
ca.
10 Laft.
li 4 c.
30 Opt.
li. 3.*

nate) they were euer Hereticke
or Schismaticke: As Arrians,
Pelagians, Donatistes, &c.

Againe, at this time, which of vs
haue such new names as whose
names these be, Protestants, Pu-
ritans, Precisians, Vnsported bre-
thren, Fellowes of loue Superillu-
minates, Porklinges: Lutherans,
Caluinistes, Anabaptistes, with
many such more. And further let
them be asked, whether they can
auouch their common sclander,
that amongst vs also there are
such names, as Dominicans, Frā-
Frācisc-
ciscans. canes. names of our Religious. Let the
tell vs then, what seuerall Arti-
cles of Faith, or what seuerall cō-
munions those Religious haue:
and briefly, whether it be not eui-
dent, that they, and we that are
not Monkes, be both of one Faith
and

and both of one communion, that is to say, both frequentinge the same Churches, & the same Sacramentes. And as for name of Papistes, lett them shew, that it was euer heard of before Luther. Sure it is that it was not: & therefore can it not be the name of vs, who (by their owne confession) were many hundred yeres before Luther was borne; & not all that while without a name: but then, and now, and euer named Catholikes, although it pleased Luther to nicke name vs Papistes: as other Heretickes afore also nicked the true Catholikes, our forefathers, calling the Homousians, Cæsarians, and such like. Let them tell you this also: why they do not terme vs by some one Popes name, as Gregorians of Gregory, or Leoniās of Leo that

Papists.

*Aug. de
util. cre.
c. 17. &
to. 6. Ser.
con. Ar.
& Col. 3
diei. 114.
2. Basl.
ep. 71*

was when Luther began, or in like maner of some one or other. So as we tearme them of Luther Lutherans, of Caluine, Calvinists and others, Arrians of Arrius, Pelagians of Pelagius, &c. Why (I say) do not they likewise tearme vs by the name of some one Pope but generally Papistes of Pope, wheras they haue here Popes alwaies since the Apostles time? What is the cause of this difference in our dealing: Let them (if their wisdome can) geue me any other cause, but onely this which vtterly condemneth them, and plainly cleareth vs: That, wheras we haue truely to charge them, and all other Heretickes, with followinge some one man, that was a new master, and a deuiser of some new doctrine: they haue not so to charge vs with any
one

one Pope at all, because the Popes doctrines that we doe follow them in, were not at anye time newly deuised by them, but receaued of the Apostles, & so kepte continually of them all euen vnto this day. And therfore Luther hauing nothing to charge vs with in this foresaid maner, inuented this generall terme of Papistes, manifestly against him selfe, being rightly scanned, as the wise doe see.

The IX. Demaunde.

V VAREAS Christ did say, **Cōuer-**
 that ^a All Nations should **sion of**
 bee conuerted from their Paga- **Heathē**
 nisme, and be taught, and heare **Natiōs.**
 his Gospell preached vnto them: **a 10.10**
 and whereas ^b his Apostles be- **c.16.**
 ganne most gloriouſely to doe the **Mat.28.**
 same: let the Protestantes be as- **d 19**
 ked **b Mar.**
16.d 20.

Rom 10
d18.

ked. who they are, that did, and
doe accomplishe the same: whe-
ther they euer conuerted any Na-
tion from Paganisme to be Chri-
stian; and not rather doe onely a-
uerte Christians from the faith of
Christ, so as all other Heretikes
haue done before them. And on
the other side, whether they know
not, how euen at this present our
Church filleth very many & most
ample Nations of the easie and
weast India with the Gospell, &
knowledg of Christ. And whether
they doe not confesse them selues
that likewise all the other Na-
tions, which haue bene conuerted
within these thousand yers, which
are very many, were conuerted by
our Church. Then, of other Na-
tions afore conuerted, let them be
urged to name any one, either con-
uerted by them, or not conuerted
by

by vs, but by some other Church,
& to some other Gospell, or some
other Christ.

Finally lett them peruse all
Histories, and report truly, whe-
ther they do not al note, those Na-
tions, then to haue bene conuer-
ted vnto Christ, when they were
conuerted vnto our Religion: and
if any but we chaunced to haue to
doe with the conuersion of certain
that their conuersion was neuer
accompted right and good, vntill
they were amēded by vs, & (name-
ly) vnited to the Se of Rome. And
therfore lett them be asked, whe-
ther we be not, or who els bee
Christes witnesses *vsque ad vlti-*
mum terra, euen to the farthest
ende of the earth. Act. 1.

B 5

The

The X. Demaund.

Mira-
cles

a 10. 10.

g 37 &

12. f. 37.

& 15. d

24. & 20

g 30. 31

b Mar.

16. c 17.

10. 14. b

12.

c Mar.

16. d. 20

VVERAS againe a Christ confirmed his owne preaching to the Jewes by working of Miracles; and sending his Apostles with their Successors to conuert all other Nations, promised and fogetolde, that ^b he would confirme their Preaching likewise with Miracles; as also the Gospell saith ^c that he did: We aske the Protestantes, whether they knowe not by Histories, that at the conuersion now of the Indies, and afoze also at the conuersion of those other nations by our Church greate Miracles are, and euermore were wrought by our preachers. And, whether it folow not therupon, that our Preachers are they, whom Christ sent out, and with

with whom Chriſt worketh: and
 that their preaching is true, as
 Chriſtes preaching was true, and
 his Apoſtles preaching true, and
 that our Nations therfore be wel *Act. 17.*
 couerted, as S. Peter, S. Barnabee *b 17. &*
 and S. Paule doe proue therby (*I 15. b 9. &*
 ſay, by Miracles) that the firſt *12.*
 Gentiles were well conuerted by
 them.

And beſides the firſt Conuerſi-
 on of Nations; whether they read
 not in moſt approued authors that
 afterward alſo almoſt continually
 in euery Nation of our Church
 moſt vndoubted Miracles be and
 haue bene wrought: innumera-
 ble holy men and women of our
 Church approued and honored by
 God with that gift, as S. Bernard
 S. Frauncis, S. Dominicke, &c.
 and very many articles & pointes
 of our Doctrine alſo in particuler
 ſo con-

so confirmed, as the B. Sacramēt,
 the signe of the Crosie Relikes,
 &c. In so much that the aunciēt
 Chzistians writinge against the
 Jewes & Paynimes for the God-
 head of Christ, do first shew, that
 the miracles of Chzist him selfe
 and his Apostles were wrought to
 set vp a visible Church, that shold
 continue for euer (wherof it folo-
 weth, that all Heretickees do rlie
 in vaine:) And secondly they do by
 such Miracles of the Church, as
 I haue saide daily to bee seene,
 proue vnto those Infidels the Mi-
 racles of Chzist and his Apostles,
 recorded in the holy Scripture,
 which those Infidels did denie,
 because they did not see thē. Let
 the Protestantes therfore be as-
 ked, whether they dare ioine here
 in also with the Infidels against
 the Chzistians, and answere for
 them

*Aug. de
 Civ. Dei
 lib. 22
 ca. 5. 8
 Et de v-
 til. cred.
 ca. 14. 15
 16. &
 Re. lib. 1
 ca. 14
 Chry. to.
 5. cont.
 Gent. de
 vita Ba-
 bila. col.
 885.*

them, that the argument is not good, because these Miracles of the Crosse, and of Relickes, and such like are not Miracles, but illusions. And then whē they shal by and by heare the Infidels say euen so also of Chzistes & his Apostles Miracles, let vs see a Gods name, how wisely the Protestants will replie, & shew them a plaine difference betweene Chzistes Miracles, and our Miracles. Or rather shall we not see them hereby not only confirme the Infidels in their incredulitie, but also prepare weake Chzistians to infidelitie, yea & them selues also ready to geue ouer therunto: as in our Countrey (God helpe) who seeth not?

The

The XI. Demaunde.

ANd here namely of our owne
 Englād **C**ountrey a few questions:
 S. Bedes whether it be not plaine by the
 Historie. Historie of Venerable Bede our
 Countreiman, and other Authoꝝ
 that our English Nation a thou-
 sand years agoe, in S. Gregories
 time, was conuerted ^a by men of
 our Catholike Romane Church;
 and conuerted to all points of our
 Catholike Romane Faith, as ^b
 Masse, ^c Purgatorie, ^d Saints, &c
 And, that our saide conuersiō was
 confirmed then ^e by wonderfull
 Miracles.

a lib. ca
 23
 b lib. 1
 ca. 26
 c lib. 3
 e. 14. 24
 d lib. 1
 c. 32
 e lib. 1
 ca. 26. 1.
 2. ca. 2. 1.
 4. ca. 13
 f. lib. 1
 ca. 4

And if this bee not enough
 whereas the Britons or welsh mē
 were conuerted before vs more
 then foure hundred years, aboue
 fourtiene hundred yeares agoe, in
 S. Eleu-

S. Eleutherius time: whether they were conuerted by S. Eleutherius to one faith; and we Eng^{lib.1.c.7}lish men by S. Gregorie to a another faith. ^{8.15.18}Or, whether s the ^{glib.2} greatest point, wherein the Bish^{ca.2}opes of wales differed from our Apostles, where not about the Sunday vpon which Easter should be keante, which the Protestantes pardie (although ignorantly and falsely) make to bee no greate matter. And, whether in that point also, and in any other of less waight, wherein they did differ, the truth were not (euen by the Protestantes owne confession) on our Apostles side, and not vpon the welsh mens side.

Now for them to departe from this faith so longe continuing, so confirmed, so auncient, so close to the Apostles time, & therfore (as also

38 Demaundes vnto

also because it came from Rome)
Pf. 71 b sensibly Apostolicall; hauing also
10 et 96 the plaine deuine testimonie of so
a 1 many Scriptures as amongst the
Esa. 41 a Conuerſion of Nations ſpeake ex-
1. 5. 42 preſſly of Iſlandes: let them ſay,
a 4. 49: what moued them. what Mira-
a 1. 60. a cles did Luther worke? what Mi-
5: b. 9 racles did Caluine worke, or any
Soph. 2 other of their new maſters, and
c 11 falſe Apoſtles? yea what other
thinge caried away our Countrey
into this Apoſtaſie, but only ſinne,
as all the worlde knoweth? & the
ſame alſo daily ſo filling it with
all kinde of ſinne and wickednes,
that there muſt nedes folow of it
Deſtruction both tempoꝛall and
eternal.

The
of
of
of
of

The XII. Demaund.

Visions

V HETHER they know not
 that both in ^a our Countrey ^{a Bed.}
 and also in al other Christian Na ^{Hist. l. 2.}
 tions, innumerable Holy Persons ^{a 6. 12}
 of our communion, & very many
 pointes of our doctrine, haue ben
 by God from heauen approued
 with most vndoubted visions, and
 them also very often sensible: as
 for ensample, ^b The Relikes of
 S. Geruasius & Protasius reueled ^{b Amb.}
 at Millaine to S. Ambrose him ^{Ser. 61}
 selfe; with infinite moe of like ^{Aug. de}
 sorte. And whether it be not eue- ^{unit. Ec.}
 dent ^{c. 26} in the Scriptures, that ^{Pa. lin.}
 God vsed the same meanes to cō- ^{ep. 12.}
 mend vnto vs Christ him selfe, & ^{ad Seue}
 his Apostles, and their Doctrine. ^{c. 10. 1. 6}
 And therfore whether it bee not ³³
 likewise euedent, that whiles ^{Act. 2. 6}
 they scoffe at all visions, they pre- ^{17. & 22}
 pare ^{b 6} ^{2. Cor. 12} ^{a 1}

40 Demaundes vnto

pare the worlde hereby also to
scoffe at Christ him selfe.

Finally aske the, Why, when
they are disposed to scoffe at visi-
ons, they goe to certaine obscure
writinges, and pike out of them
that seemeth for their purpose.
Why are they afearde to doe so
with the foresaid Visions of S. Am-
brose, & innumirable other such
like, most famous and most cer-
taine, which make no less against
them, & no lesse for vs, then those
others that they accompte to be
uncertaine.

The XIII. Demaund.

Honor
of Crof-
ses.

V WHETHER they haue not
read in auncient Christian
Bookes made against the Pay-
nims, also this argumēt, to proue
that Christ is God: Bycause al-
though

though a Galow tree, and euery other instrument of Execution, be accounted a vile and vnhonourable thing; and of all, a Crosse was accounted most vile, and most accursed: yet Christ hath set his holy Crosse in such high honour and estimation, that Emperours and Emperesses, Kinges & Queenes, and all other men and women, do not only thinke them selues happy, if they can get neuer so litle a piece of it, putting it most honourably in siluer and gould, and so hanging it about their neckes; but also make very great accõpte of the onely signes thereof, setting it euen in their Regal Crownes, and daily printing it in the most noble and mosse notable parte of their bodiēs, euen in their foreheades. In so much that S. Chrysostome saith boldly therupon:

Vellens

Deut. 21
d. 23.
Gal. 3. b.
13.

42 Demaundes vnto

Chrys.
to. 5. con
Gent.
quod
Christus
fi. Deus.
col.
1033

Vellē audire a Pagano, &c. I wold
faine learne of a Paynim, how it
is that the Signe of soe cursed a
deth is so much desired of all men
but only because great is the pow
er of him that was crucified. Aske
the vnsigned Heretickes, what
they can answer here for the vn
signed Paynim: yea whether they
be not ashamed and weary of that
Religion, that can not be defen
ded without partaking with the
Paynimes against the Christians,
nor without answering the argu
ments of Christes owne Diuini
tie: which yet they are not able
to doe. And let Christian people
remember, that Christians haue
euer vsed to crosse them selues; &
that therfore these uncrossed Pro
testants, vnlike and repugnant to
Christian men of all times, stand
post alone. And then let them fur
ther

ther consider, whither so deserete
a way is like to cary them, if they
returue not the soner to the com-
mon Christian way.

The XIII. Demaund.

A GAIN, whether they haue Vertue
not read in such Bokes, not of Cros-
onely (as I haue now saide) the les.
Honour of the holy Crosse, and the *chris.*
very Signes of it; but also, and *ibidem*
much more, the wonderfull pow- *Eus. de*
er and miraculous vertue of the *laud. Cō-*
same, both (I say) of Christs most *stant. pa.*
holy Crosse, and also of the very *365. 266*
Signes thereof, taken and vled *367.*
in argument, to proue vnto the *1 act. 1. 4*
Painyns, that Christ is God. As, *c. 27*
bycause the same driueth awaie
Diuelles out of Idolles, and out of
mens bodie, and healeth all di-
seases, & raiseth also many times
the

44 Demaundes vnto

the very dead them selues. Lett them shew the Painims thē how this argumēt also may be answered, if they can. Or rather let thē forsake that Religion, that so ioy-
neth with the Paynims against Christ; and returne to Christian men and stand with thē for Christ.

The XV. Demaund.

Honor
of Sain
tes.

Chris.

ibidem.

Aug.ep.

42. & in

Psa. 44

Theod.

de Cur.

Grac. af

fect. li. 8

a Chris.

ibi. Col.

1033

V VETHER they read not like
wise in such bookes, also
this argument to proue vnto the
Paynimes, that Christ is God:
Because he hath set his holy ser-
uauntes in so highe honour, that
the very highest, as Kinges and
Emperours, & all others doe pray
vnto thē, and runne to their very
Graues and Relikes, and thinke
them selues happie, if when they
be dead, a they may be buried,
not

not onely by their Bodies, but also nigh to their Chapelles. Lett them therfore here againe helpe the Painims, if they can. Or rather let all true Christians looke to them selues, and desie both the Painims, and them.

The XVI. Demaund.

AGAIN, whether they read not in such Bokes, not only (as I haue now saide) the Honor of Saintes, and of their Relikes, but also, and much more, the miraculous power of both, of Saints (I say) and of their very Relikes vsed in argument, to proue vnto the Painimes, that Christ is God As, bycause they destroy Idolles, that is to say, the very Godes of Painims, they yet being but the Seruants of Christ our God; and because

Vertue
of Saintes

Chris. to
s. cont.

Gent. de
vita S.

Babyla.
Theod.

ibidem
Aug. d.

Ciu. l. 22
cap. 9

46 Demaundes vnto

because they expell Diuells also out of mens bodies, and heale all diseases, and raise many times the dead; and also mightely and very beneficially doe amend corrupt maners of men, and inflame them with deuotion towards God. Lett the Protestantes here once againe help the Painims, if they can Or rather let them at length leaue that Religion, by which they haue so filled our Countrey with Painims and Atheistes bycause (as all men may see) it standeth so openly against so many most certain groundes and arguments of Christs owne Diuinitie.

The XVII. Demaund.

Exorcising of Diuels.

YET once againe: Whether they read not in such Bookes also this Motiue proponed (according

ding to the ^a Gospell) by most au-
 cient Christian ^b writers to the
 Painimes: That their Idolles
 were not Godes but that Christ is
 God; because Christiā men haue
 amongst them an ordinarie pow-
 er, giuen by Christ, to adiure Di-
 uelles, yea & the same Diuelles
 that were the Painimes Goddes:
 & with meruailous authoritie to
 encrease vpon them infinite tor-
 mentes, vntill by such constraint
 they both confesse their names,
 with other thinges that they be
 asked, and also finally depart out
 of the bodies which they had po-
 sessed. The practise whereof any
 man that list, may see also at this
 day in our Church: as my selfe,
 and many other of our Countrei-
 men haue seene, and in all ages
 the like practise of our Church,
 (as the learned Protestantes doe
 know

^a Luc. 9
^a 1. et 10
^c 19. &
ⁱ 1. c 27
^{Mar.} 16
^d 17
^b Iustin.
 con. Tri.
 phon
 Tertul.
 in Apol
 & ad
 Scapulā
 Cip. adu.
 Demetr.
 & de va
 nitate I-
 dolo. ū
 Arnob.
 contra
 Gentes
 Lañ. l. 2
 ca. 16

know) is recorded in Histories: as the Diuell neuer ceaseth thus bering of men, so the Church neuer ceasing to vse this power of hers against him for such as seeke vnto her.

Now let the Protestants that resist this Church be asked, what they can answer to this Notue, in behalfe of the Painimes, and of the Diuels them selues, whether they dare say, or can shewe, that the argument prooueth not the Idolles vanitie, and Christs Diuinitie. Or that in olde time it did, but now doth not. And what difference they can geue vs betwene the Churches Exorcismes then, and now. Or rather let the humblie confesse their faulte, that in drawing men away from this Church, they haue drawen them from their vndoubted sauegarde

c Cyp de
vanitat.

Idol. iij.
iii: 4

Con: Car

4: ca: 7

Paulin

in Nata.

4. S. Fe-

licis:

garde, and so leste them desolate
 and open to the Diuells inuasion;
 working therby for the Diuells
 kingdome so manifestly, that his
 raigning in their countreys, peo-
 ple, and proper persons is most e-
 uident and notorious: which our
 Exorcistes would (if they might
 be suffered) geue them to see in
 many of them selues no lesse, thē
 to Demetrian the Proconsull of
 Afrike (who yet thought him selfe
 for witte & tongue, against Christ
 in defence of his Diuells, a pas-
 sing orator) to whom it were good
 for the new Preachers to consider
 deeply what S. Cyprian writeth:
 O (saith he) that thou wouldest
 heare, and see them, when of vs
 they be adiured, and tormented
 with spirituall whippes, and by
 torments of wordes cast out of
 bodies by thē possessed, &c. *Veni*

*Cyp: ad
 Demet:
 nu, 6*

50 Demaundes vnto

et cognosce vera esse quae dicimus.
Come & see by experience, that
we say true. &c. *Aut si volueris et*
tibi credere; de te ipso loquetur, au-
diente te, qui nunc tuum pectus ob-
sedit. Or if thou wilt beleue thy
selfe also; out of thy selfe shall he
speake, in thine owne hearinge,
that hath now possessed thy hart.

The XVIII. Demaund.

Destroi
ing of
Idola-
trie

V WHETHER they see not by
this that I haue saide, that
as it is our Church, which hath
conuerted, and doth conuert all
Nations vnto Christ, so it is our
Church, that hath destroyed, and
doth destroy Idolatrie.

Or let them say, whether that
both our Nation, & all other Na-
tions now of Christendome, were
not before their Christening, wor-
shippers

shipers of Idoles, as Iupiter, Mars
 Venus, &c. And, whether that by
 on their Chzistening by vs, they
 haue not bene so fully turned frō
 those Idolls, that the Multitude
 hath forgotten their very names
 also. And therefore, whether it be
 any other Church but ours, that *Zac. 13.*
 fulfilleth the Scriptures, which *a, 1*
 foretolde of the destroying and for-
 getting of Idolles, ouer all the
 worlde. And whether auncient
 stories and other writers doe not
 reporte, the same oftentimes to
 haue bene done by our holy Ima-
 ges, Signes of the Crosse, Re-
 likes of Saintes, and most bles-
 sed Sacrament of the Alter. And
 therefore againe, whether Pro-
 testantes in calling most blasphe-
 mously these pointes of our Reli-
 gion, Idolatrie, which (I say)
 haue destroyed, & do destroy, & do
 destroy

Chris, de
S. Babila

52 Demaundes vnto

isa: 5
c. 20

destroy Idolles, be not as blind
as he that saith, white is blacke;
or rather as peruerse, as he that
saith; God is badde.

The XIX. Demaund.

Kinges:

a Is: 49

b 7, 23,

b Is: 60

c, 14, b

11

V WHEREAS the holy Scrip-
ture speaketh much of the
Conuersion of ^a Kinges at length
and namely of the ^b Roman Em-
perours, though first most cruell
persecutors of the Christians: aske
the Protestantes, first whether
this doe not argue cleane against
them, that, whereas they say the
Church and Faith of Christ did
soone beginne to perish and vanish
quite away, that cleane contrary
to them (I say) euen then, to wit
certaine hundred yeres after the
beginninge it increased much,
and florished a greate deale more,
catching then holde also of those
mighty Powers, before, her per-
secutors, & by their helpe, in be-

ry short time, destroying Idolles,
 and building Churches, & sprea-
 ding it selfe ouer all the worlde.
 Secondly aske them, whether a-
 ny one of those Emperours were
 conuerted to their Religion: or,
 whether such of them as were to
 be commended (for some, & they
 well knownen, fell afterward to be
 Heretickes, though not Prote-
 stants.) But of them, I say, that
 were most Christian & Catholike,
 as Constant. Theod. &c. aske the
 Protestants whether they are not
 plainly reported to haue bene of
 our Religion, as c Running, to
 Relickes, praying to Saintes,
 praying for the dead, & submit-
 ting them selues to the Church,
 and generally in all other pointes
 so to be gathered by their Lawes
 and specially by the time when
 they liued, which time the Dere-

c Aug
 ep, 42
 Euf: de
 vit: Con-
 stan: l: 3
 ca: 1 li: 4
 c: 58: 71
 d Theod
 Hist l, 5
 ca: 17

54 Demaundes vnto

tickes do so plainely see to haue
bene ours, that they are faine to
say, that Christs Church did faile
before that time. Thirdly wee
aske them els, whether they will
(foz trial of the truth) get vs leaue
to appeare with them before the
Queenes highnes, & both of vs to
ioyne, with her Maiestie, in that
Religion, which shalbe clearly
proued to haue bene the Religio
of those Emperours: not onely of
so many Kinges and Queenes at
home her noble Progenitors, but
of those very Emperours: (I say)
whose Religion and conuersion
was so longe & afoze more plainly
foretolde & promised in the Scrip
ture: and there, most specially
the Religion euen of those, who
the greate Dratoz of Wodstocke
namely commended of late vnto
her Highnes, to wit, & Theodo-
sius

c 1/a. 60

c 14.b

II

All Heretickes.

55

fius, Valentinianus, and Pulcheria the Virgin and Emperesse,

d Theod.
lib. 3. c.

36

Soc. li. 7

The XX. Demaund.

c. 21. 46

Soc. li. 9

ca. 1. 2

BY CAUSE the Romane Emperors first were persecutors & Protestantes haue talked much of persecution, as though we bled them so as those Tyrantes bled the true Christians: to the end that the truth may be plaine ly known, aske them, whether they will be contente to trie this cōtrouersie of Religion, which is betwene vs by the Religio of those ancient Martyrs, and others then in persecutiō, as S. Irene, S. Ciprian, S. Laurence, and such others as we reade of in the Ecclesiasticall histories, where they write of those Persecutiōs. That very sencibly the true Religion of Christ: and

In all
persecu-
tions

Comfort
for Ca-
tholikes
in Eng-
land

Eus. hist.
1. 4. c. 14
1. 6. c. 4
9. 35. 1, 8
c. 2, 17

Cyp:ep:5

34:37

57:69

56 Demaundes vnto

yet, I warrant you, the learned Protestantes, that haue read and seene all, will neuer be content to be tried by it. they knowe to well, that it was not theirs. Otherwise aske them, what it meaneth, that they and we be so contrarie in setting out the Liues of Martyrs: their Foxe (for exāple) being most occupied about their new found Martyrs of this our age: and our Surius (besides many others) being altogether occupied about the Liues of olde Saintes, such as haue bene euen from the Churches beginning. reade their liues, and you will not meruaile neither at Foxe on the one side, nor at Surius on the other side.

And not onely in the sundry persecutions of the heathē: but aske them likewise of the sundry persecutions of diuerse Heretickes;

as

as in the persecution of the Ari-
ans in Afrike a little after S. Au-
gustines death, whether the Ca-
tholikes whō those Heretikes did
persecute, were not of the same
Religion, as we whom these He-
retikes doe persecute, S. Victor
(who then lived with them) writ-
ting that the Arian King Huneri-
cus permitted the Catholikes ^a

Missas agere to say Masse in cer-
taine Churches; and afterward
charged them ^b *contra interdictū*

Missas egisse to haue saide Masse
in other Chrehes that they were ¹⁹

forbidden: writing also, that a-
fore him the Arian King Gense-
ricus did forbid them all Church

es, ^c *neque vsquam orandi aut im-*
molandi concedebatur locus, Nei-

ther any place was permitted vs
to pray or to Sacrifice: And that
there vpon *caperunt Sacerdotes,*

qualiter

^a *Vict:*
de Perse-
vand:

^b *2. fol*

^{12: b} *for*

^c *li: r:*
fol: 3

58 Demaundes vnto

qualiter poterant, & ubi poterant, ablatiſ Eccleſijs, Diuina Miſteria celebrare, The Preiſtes beganne when their Churches were taken from them, to celebrate the Diuine Miſteries, as they might, and where they coulde: ſo as they are ſaine to do now alſo in England: S. Auguſtine himſelfe being to thoſe Preiſtes ^d ſelow both in perſecution and alſo in Religion.

The XXI. Demaund.

V HETHER they wilbe content to be tried by the Religion of thoſe firſt Chriſtiani Churches, or temples, and chapelles, ^a that in the ſoſeſaide perſecutions were by the pagane Emperours ouerthrowē. Or ^b by thoſe Churches, that were afterward by the Emperoures, ſpecially whē they were

Chur-
ches

^a *Euſ.*

Hiſt. l. 7

c. 24. l. 8

c. b. Euſ.

l. 8. c. 28

were couerted, builded by againe
Or by the Churches that are now
ouer all Christendome to be seene
being the most liuely and most
principall Monumentes of Chri-
stianitie.

And wheras the Churches now
beare plaine witnesse to our Reli-
gion, both in their fashon, and in
their furniture, as that they be
builded a length into the East, &
the chieftest also in the forme of a
Crosse; and furnished with Chaun-
cells, Altares, Crosse, and other
Images, with holy Reliques with
Chalices, and other holy vessell,
and with Holy Vestimentes, &c.
Aske the Protestants, what they
reade of the auncient & first Chur-
ches, whether they also were not
so builded, and so furnished: yea,
whether very many of these that
are now to be seene, are not of the
very

9. c. 8. 9
l. 10. c. 2
3. 4. et de
vita Cost
li. 1. c. 40
li. 3. ca
41. 58
Bed. hist.
l. 5. c. 12
18
e Bcd. li
3. ca. 2
Chris. to.
5. con. gē
quod
Christus
sit Deus,
col. 1036

60 Demaundes vnto

very first and most auncient. Or, when the Churches beganne to be chaunged and altered from the first to a cleane contrarie forme & furniture.

As for example in our owne Countrey, whether of late yeares. Or whether of our first conuersiō. Or whether those of our first conuersion did differ from ^d the former of the Britons or welshemen. Or, whether of both. Englishe (I say) and Britanne, there are not yet some to be seene: and they, and others as well in that Island, as in all the reste of Chriffendome, so like and vniforme, that neither the Heretikes can pointe out so much as one that was of their Religion, & the Catholickes may see (& by theire vniformitie, I say) that they haue bene, and be al of ^s the Apo-

c Bed:
li. 2: c: 3
14: 16: l:
3: c: 2: 7
d Bed: l
1: c: 6: 8
26: k: 2:
ca: 5:

g Aug.
ep: 118
et de Bap
li: 4: c: 24

bles Religion and tradition. And therefore put the Heretickes in mind of their hainous Sacrilege partely in pulling downe so many of these Churches, partely in vsurping the reste, and the Liuinges of al, being the possessiōs of Christ and Dowries of his onely Catholike Church, and no one of them ~~all builded by Protestantes~~, nor for Protestantes, nor for their women and children.

The XXII. Demaund.

VVHETHER they wilbe tried by the praiers that were Service saide, or Service that was done in the foresaid Churches, either before they were throwen downe by the Tirantes, or after they wer reedified by the Christiā Emperours, or any time since then.

Let

Let them say, what they reade
 thereof likewise in all Antiquitie
 whether they reade not. expressly
 that alwaies there was in them
 Praying for the dead, and Pray-
 ing vnto Saintes; and in admini-
 stration of the Sacramēt of Bap-
 tisme, those very Ceremonies
 which we now vse, & which they
 haue laide awaie, as Exorcisme,
 Exufflation, Imunction, Consecra-
 tion of the Fonte with Crosse of
 the water, &c. And, whether
 they read at any time, whē Masse
 did first come into the Churches:
 whether they find not expressly
 as alwaies Altares, chalices, and
 Priestes, so alwaies Masse and
 Sacrifice, euen for the dead al-
 so, which they most abhorre; with
 the wholle substance of the most
 holy Canon, which they haue pre-
 sumed to lay awaie, not conside-
 ring

a Cyp.ep.

69

Eus. de

vita Cō-

stan. l. 4.

ca. 56. 71

Aug. de

cura pro

mort. in

fine.

b Aug.

con. Iul.

li. 6. c. 8

l. 2. de

nup. c. 17

18. 29

c Cyp. ep.

65

Aug.

Confes.

li. 9. c. 12

14.

ring that evidently it came of the Apostles, no Heretike being able to bring forth any other origin of any peice of the saide substance thereof. Finally, whether in all the Masse or other Seruice of our Church (the which Catholickes most worthily doe admire) they finde any piece, (although it were afterward brought in) contrarie to the olde faith & therfore, what cause they haue to find fault with that, more, then with *Gloria Patri, Te Deū, Quicumque vult, Gloria in excelsis* and very many more such, afterward (I say) brought in and yet retained now by themselves also: being all nothing els but godly exercises and daily preachings of the Faith that the Apostles taught, Heretikes impugned, & the Church hath alwaies kept.

The

The XXIII. Demaund.

Apes.

VVHETHER they haue in their Seruice, or any wher els, any thing to be commended but they haue, like Apes, taken it of vs by imitation: as may bee seene in their Communion-booke cōparing it with our Masse booke in their spirituall Courtes, Cūrtations, Conuocations, Councels, Excommunications, Burning of Heretikes, Deprivations, Degradations, &c. And therfore aske them, how that can be the true Church, which so must, and so doth imitate; or that the false Church which so is imitated, and so worthy to be imitated.

The

The XXIII. Demaund.

ALso whether they be content to trie Religion by the Priesthood, that not onely these later hundreds of yeares, but also from the beginning, hath serued in the foresaide Churches of Christendome. As, whether S. Hieroe S. Augustine, S. Cipriā, S. Irenee or any other, were made Bishop or Prieste by a King or Queene. Priest- and not by Bishops and Priestes; hood
Or, whether it be not expressely a 1 Tim
written in many a places of the 4 d 14 et
new Testament, that Bishops & 5 d 22
Priestes should be and also were Tit: 1 b 5
made by Bishops and Priestes, b Hier
l: 14: in

And as the most auncient priests Eze: 45
of Christendome were made by Paul n:
such, so againe, whether they ep 4 ad
were not made b to offer Sacri- Amand:
c Cyp ep
fice 66

66 Demaundes vnto

Aug. Cō
fe. l. 9.
c. 14.

d Euf l.
6. c. 35.

c Cyp. ep.
66.

f Theod.
l. 5. c. 17

Soz. l. 7.
c. 24.

g Dion.
Ec. Hier.

c. 3. p. 2
c. ep. 8.

ad. De-
moph.

h Hier.
in Ezech.

45. 48.

fice, yea also e for the dead, And, whether therfore there were not besides Priestes, and Deacons, which they seeme to retaine: (euen in the first Churches, I say) also d Subdeacōs, Acolytes, Exorcistes, Lectors, and Obitarii, or Doze keepers, all which they haue plainly laide away. Whether these orders were not, I say, e in respect of a Sacrifice; and there vpon so distinguished, that although they might all be with in the Chauncell (which the Lay people, were he the King or Emperour, f might not) yet some of them might s not come at the Altare, others might: and there, h some able to doe lesse, others able to doe more. Let them say, whether they finde not all this in Antiquitie, yea, and that it was thē so obserued, much more straightly,

ly, then we obserue it now. and
 therefore, wheras our obseruatiō
 plainly sheweth, that we beleue
 a Sacrifice, and also whom we
 beleue to be there sacrificed, so,
 whether the more obseruation of
 the same in Antiquitie be not a
 plainer demonstration, that they
 also then beleued the same. And
 whether this be not so euident,
 that they also, to proue Christ to
 be God, i objected this their
 Priesthood and Sacrifice to the
 Jewes & Paimins, shewing vnto
 them, that wheras then both in
 Hierusalem, and in all Nations,
 both the Iudaical, & also pagane
 Sacrifices had giuen, and daily
 did giue place to this Sacrifice,
 that the same (I say) was euen
 so promised and foretolde by the
 Prophets of the olde testament.

Sacrifice.

i Euf. de
laud.

Const.

pag. 384.

Cyp.

Test 1.1.

c. 16.

Chry. 10

5. cor.

Iud. or.

2. co.

942.

1 Mal, 1,

c. 11,

And therfore aske the againe,
 whe-

whether by all this it be not euident, that they haue changed the Priesthood of the new Testament for because they are made by the Prince: and because they are not made for the Altare, or to offer Sacrifice. As it is also euident, onely by this that they goe about to change the name of Priestes. For as the Apostles bringing in- to the worlde a new Order, changed the olde names of the Jewes and Gentiles, to witte, *Pontifex* and *Sacerdos* (for which we haue no Englishe) and said for them, *Episcopus* and *Presbyter*, whereof are deriued our Englishe names *Bishop* and *Prieste*: so, who seeth not, that the Heretikes changing again those Apostolike names in- to *Superintendent* and *Elder*, doe manifestly bewray them selues, that they haue also changed the Apo-

Apostolike Order: And that wee who are found to haue still retei-
ned the Apostolike names, haue
therefore neuer gone aboute to
change the Apostolike Order? In
so much that wheras we (as they
know) accompte their Orders,
no Orders: yet they accepte our
Orders for true Orders, and ha-
ving bene Ordered by vs, seeke
not to be reordred, as may be no-
ted in Parker, Grindall, Sandes,
Horne, and many moe that are
Priesttes of the Catholike ma-
king.

And herevpon may al men note
how it is: that wheras afozetime,
Heresies haue troubled the worlde
vnder the name of Christiā these
men haue brought in not so proper
ly an Heresie, but (as it may ra-
ther be called) an Apostasie, frō
almost all the Law of Christ. For

as

Heb, 7,
6, 12,

as Sainte Paule saieeth, vpon the changing of *Sacerdotium*, that is to saye Orders (or Priesthoode) there must needes folow changing of the Law. bycause the Law runneth so much vpon the Priests as is to be noted both in Moyles Iudaicall law, & also in our Catholike Christian law: which one thing I would to God they would quietly, sadly, and with the feare of God consider: that they I (say) go about to do against Christ and his law, as much almost, as the Turke, if he should come, would do; and where he cometh, doth.

The XXV. Demaund.

Mōkes,
Euf,
Hist, 2,
c 15, 16,

THEN whether they be content, that the matter be tried betweene vs by the Religion of the Monkes, Nunnes, Ermites Ancho

All Heretickes.

71

Anchorettes, and other such like persons in state of perfection, that were in those first times of the Church of Christ. Yea whether it be not a plaine confounding of them, and their doings, to heare that then also, as euer sithens, there were suche persons in the Church of Christ, specially to see that Christian writers haue against the Paines made of the, for their streight life and great numbers, an argument to proue Christs Diuinitie.

*Soz. l. 1
c. 12. 13
14. l. 3,
c. 12, 13.
15. l. 6, c
15. 1. 28
Aug. de
m. ribus.
ec. cat. c.
31 & de
un Ec. c
14.
a Euf. de
lau. Cöst.*

The XXVI. Demaund.

V HETHER they wil be tried by the Faith and Religion, of the Auncient Fathers. Or, whether euer any refused to be so tried, but onely Heretikes. Or, whether the Fathers Faith and

Fathers

D

Reli-

Religion, were not the Faith, & Religion of all the Church in their seuerall times. Or, whether the Fathers were not all of one Faith, of one Church, and of one Religion. Or, whether these (besides many moe) be not good causes for Christian men to beleue the Fathers, in so much, that the Protestantes them selues thinke it good and necessarie, ~~to make a~~ shew of the fathers in their booke and Sermons, vnto the people.

But yet let them say in conscience, whether they were not all of our Church, and of our Religion. Or els, why do they put vs to defende their authoritie? why do they in writing and speaking (as most men know) so derogate from their credite? yea let them say, whether they were not all Bishops or Priestes of our Churches
ma=

making (which I touched a litle
 befoze) and many of them also
 Donkes, as ^a S. Basil, S. Gregorie ^a *Soz. l*
 Nazianzene, ^b S. Hierome, ^c S. ^{6. c. 15}
 Augustine, ^d S. Gregorie, of ^{Ruf. l. 2}
 Rome, ^e S. Paulinus, and many ^{c. 28}
 others. And these, and all the rest ^b *Hier.*
 (I say) of one Religion, and ther- ^{prae l. 4}
 fore no one of them all of the Pro- ^{in lere.}
 testantes Religion: and therfore ^c *Aug.*
 againe, the Church at no time of ^{ep. 29. q}
 the Protestantes religion. ⁴ *Con*
^{Pet. l. 3}
^{c. 40:}
^d *Greg.*
^{Dial. l. 4}
^{c. 55}
^e *Paul*
^{ep. 7 ad}
^{Sen.}
^{Coun-}
^{cels.}

The XXVII. Demaund.

V V HETHER they knowe not
 that their Religion hath
 bene of late examined diligently,
 and finally condemned, and ours
 confirmed in the Generall Coun-
 cell of Trent. And, whether euer
 any refused to yeald to a Generall
 Councell, but onely Heretickes.

And, whether they can geue any iust cause, why men should beleue that in olde time Generall Councels might with authority define and determine of Faith & Religion, & this Councell might not.

Yea, whether not onely this, but also any other Generall councell, were euer holden by Protestantes, or for Protestantes: and not all, as well as this, by men of our Church, and for our Church as by Bishops that were made after our maner aforesaide, many of them being also Monkes, and all of the same Religio with Monks hauing there also their Deacons and Subdeacons, and Acolytes, &c. waiting vpon them: and no one of them euer that married, or thought it lawfull to marie, after that he was made a Bishop. Besides many other pointes of
their

their Doctrine also, that may for
 vs against the Protestantes be
 noted in the Actes of those Coun-
 cels. Finally, if ever any such
 councill were for them, let them
 tell vs, why they write & speake
 so much against all Councils, ob-
 pelling vs to defend their autho-
 ritie. And yet let them say, whe-
 ther all other Catholike Bishops
 and all the Church, were not, at
 the severall times, of the Coun-
 cels Religion: and all those Coun-
 cels of one Religion: and there-
 fore the Church neuer of the Pro-
 testants Religion.

The XXVIII. Demaund.

V V HETHER they confesse
 not, that we at this time do
 beleue, and communicate with
 the Se Apostolike of the Church

See A-
 postol-
 like.

of Rome. Whether Catholickes
 did not alwaies so doe. Whether
 euer any refused obstinately so to
 doe, but onely Schisimatikes and
 Heretickes. Whether the holy
 Fathers by their so doing, did not
 vse to confounde all Heretickes, &
 to shew thereby, that they did be-
 leeu and communicate with S.
 Peter & S. Paule. A way, as most
 easy, so continually most sure and
 certaine, to auoide all error.

Opt. 1. 2

fol. 15

Vid. de
 perfec.

Vand. 1. 2

fol. 20

Aug.

con ep:

Fund.

6. 4

The XXIX. Demaund.

Tradi-
 tions

V WHETHER they wilbe tri-
 ed by traditiōs most certaine
 that haue bene alwaies in the
 Church of Christ. Yet, whether
 it be not a plaine ouerthrowing
 of all theire buildinge, onely to
 heare, that there haue bene al-
 waies suche Traditions in the
 Church

Church of Christ. Or let the say
 whether they find not in most ap- *Chrys.*
 proued Antiquitie such Tradition *Hom. 69*
 ons. Or, whether they finde any *ad pop*
 such Tradition making for them *Antioc*
 and not for vs. Or, whether euer *Cyp. ep.*
 any denied obstinately all Tradit- *63*
 tion, crying in euery thing for on- *Aug. ep*
 ly Scripture, but only Heretiks. *118. c. 6.*

The XXX. Demaunde.

VVETHER they will be tried
 by their owne Doctors, and *Their*
 felowes, as by Luther, Caluine, *owne*
 and such like. And whether they *doctors*
 know not, that Luther hath writ- *Lib. 11*
 ten many Bookes full bitterly a- *Zuing.*
 gainst them, and condemned the *an. 1545*
 to Hell, because they be Sacra-
 mentaries, denying the real pre-
 sence of Christes Body in the B.
 Sacrament. And that Caluine
 D 4 like

78 Demaundes vnto

In Amos
7.

likewise calleth it a blasphemie, to geue to the King, (and much more to a Queene the Headship or Primacie of the CHURCH of England. And therfore aske the, with what conscience, yea & with what face they can say theirs to be the true Church, which compelleth men so to blaspheme, and that with booke of the: their fellow Puritanes at home also abhorring it. That I speake not of many other pointes also of their Doctrine, condemned also by their owne felowes, as they know the selues, & whosoever els that readeth their Bookes.

The XXXI. Demaund.

Vniuersal.
salic.
vin. Lyr.
con. om.

V HETHER they know not, that the Auncient Fathers haue taught vs in such a doubtful time

time of Heresie as this is, to trie
 out the truth by Uniuersalitie: &
 that they meane thereby; if at a-
 ny time we see a piece of Christe-
 dome diuide it selfe fro the whole,
 that wee follow then the whole
 (the Uniuersalitie, I say, of the
 Church in our owne time) and
 not the piece. Aske the Prote-
 stantes now, if this had bene done
 in Luthers time, whom shoulde
 Christian men haue followed, Lu-
 ther, or the Pope, & if the Pope
 then, now also the Pope pardie;
 Gregorie the thirtieth that now
 is, agreing in all (as they know)
 with Leo the tenth that was the.
 Aske the finally, whether they
 singe not therfore against them-
 selues in *Te Deum*, when they
 say, *Te per orbem terrarum sancta*
confitetur Ecclesia, which is to
 say, that the faith or confession of

nes. Har

c. 3. 4. 38

41.

Opt. 1. 2. f

13. Bed.

Hist. 4. 5

c. 16.

So Demaundes vnto
the Uniuersall Church, that is
the true confession,

The XXXII. Demaund.

Anti-
quie.

Vin. 1^{yr}

c. 3. 4. 6

7. 8. 9

38. 41

V V H E T H E R they know not
that the same Fathers haue
taught vs, for trying out of Truth
to looke likewise vnto Antiquitie:
& that, as by Vniuersalitie they
meane our owne time, so by An-
tiquity they meane the time that
was before our owne time: tea-
ching vs therfore by this; if in our
owne time any Noueltie do raign
& that perhaps vniuersally, that
then we haue respecte to the for-
mer time, before such Noueltie
did arise. Aske the Protestantes
then, whether they be content so
to do: And whether three score
peeres ago, before Luther arose,
Christendome were of their Re-
ligion

ligion: yea, whether it were not
of our Religion, both then, and
many hundred peeres afore; and
that, by their owne confession.

The XXXIII. Demaund.

V WHETHER the same Fa- Cōsent
thers haue not taught vs to
trie our Truth by Consent also.
And, whether they meane not
thereby, that supposing both the
Uniuersalitie of our owne time,
were corrupt, & also the Antiqui-
tie of former time, were at vari-
ance, we should the haue an eie to
Cōsent in Antiquitie. As if there
had bin of olde some one Father,
or some one Prouinciall Councell
for the Protestants (as yet there
was not) to see the, whether there
were not some Generall Councel
against them. Aske them now,
whe-

17m. lxx.

c. 3. 4. 8

10. 11

38. 41

Bed. b. ff

l. 3. c. 25

82 Demaundes vnto

whether that before Luther was borne, there were not many Generall Councils, yea all Generall Councils against them; and yet neither any Prouinciall Council, nor so much as any one Father for the, nor for any one thing that they hold against vs.

The XXXIII. Demaund.

Autho-
ritic

V WHETHER the Church of Christ did not euermore take her selfe to be of Authoritie irrefragable, and so beare her selfe, as necessarie & worthie to be beleueed vpon her onely word; and therfore no man to controll her Sentence or Iudgemēt, no man to misdoubt her Practise. And whether S. Augustine haue not written a booke therupon, which he calleth *De utilitate credendi*.

a Aug.

ep. 104.

b Aug.

ep. 118:

c. 3 & ep.

105

Of

Of the vtilitie of beleeuing the Church in all thinges: shewing how profitable, how necessary, & how sure a way that is, for the finding out of true Religion. And, whether the Maniches then, as the Protestantes now, founde not fault with that way. And whether the true Christians, notwithstanding, did not for all that hold the against those and all other Heretickes vpon the Churches Authoritie: yea and alleage it also vnto the Jewes and Painimes, to proue that Christ is God, and that the holy Scriptures, with the Miracles and al other things in them contained, be true: because (I say) the Church or company of the Christians so saith and so beleeueth. And, whether Saint Augustine, and that by true reason, doth not infer thereupon, that, seeing

c Chriſ.
con. gēt.
de S. Ba
Col. 882.
884. Et
con. Iud.
ar. 2. col
928
Euſ. Hiſt
l. 1. c. 3
De vt. or
c. 14.

84 Demaundes vnto

seeing we beleene CHRIST and the Scriptures, because of the Church, we must therfore beleue the Church in all other thinges also, whatsoeuer it saith against the Heretickes.

And, whether this Authoritie do not therefore argue, that the Church can neuer erre? And whether neuer erring doe not argue, that it can neuer perish. And therefore againe, whether it do not now also well & worthely claime the same Authoritie. Yea, whether the Protestants them selues haue not receaued many thinges, as Christ him selfe, and the Scriptures them selues, &c. vpon our Churches credite; the Church (I say) that now is. Aske them then howe they can possibllye bee the Church, who willingly doe renounce the claime of such Authoritie

ritie, and doe by their doing confesse it to be in the companie of their aduersaries. Finally bidde the deceaued consider this well, *nota* that they haue no sorte or number of men amongst them, whom they may truste in all thinges; with whom, and in whose steppes they may venture to walke the way of Faith and Religion towards saluation.

None of all the Sectes in our Countrey, nor in all the world so happie, none so secure, and therefore no Church amongst them. because (I say) they openly renounce the claime of Authoritie, confessing therby that it is not of them that the Creed saith: I beleue the Church: in so much that they haue suffered of late an vnlearned Christiā (as he is called) to set out in Print a vaine libell
against

Anthyvike

36

Demaundes vnto

agairste the Aucthoritie of the Church of God, comparing and opponing vnto it the Authority of the word of God, as though the word of God and the Church of God were one against the other: it being yet so plainely written, that as the Father saied of his

Mat. 17. Sonne: *Ipsū audite*, Heare him

Ma. 18. So the Sonne sajd of his Church *Si Ecclesiam non audierit, sit tibi sicut Ethnicus & Publicanus*: If

he will not heare the Church, do thou vse him, (as the Iewes did) an Heathen and a Publican. And yet this fellow trusteth so much in his owne folie, that he is bold to prouoke all Catholiks to answer his childishnes, or els they must be accounted (saith he) no lesse then very Murderers. It were good for him poore man, that he had in him no more pride thē learning.

Prov. 17 his owne folie, that he is bold to prouoke all Catholiks to answer his childishnes, or els they must be accounted (saith he) no lesse then very Murderers. It were good for him poore man, that he had in him no more pride thē learning.

ning. My best counsaile to him for his saluation is, that he reade humblye these Demaundes and looke whether any of his greate Masters will answere them. And if after this, his stomacke serue him still, let him set out his Libel more orderly with his name, & with approbation of their Rabbins, and with Privilege, that we labour not in vaine: and with the grace of God he shall quickly see it answered, as unworthy as it is.

The XXXV. Demaund.

THEN whether Unity proceed not of the saide Authoritie: Vnitie.
 And, Our Church therefore one foreuer, and not possible by any question or controuersie to be desperately deuided within it selfe. They on the other side, for lacke therof

88 Demaundes vnto

thereof, running euery day into more and more diuision amongst theſelues, & multiplying Sectes (as all men do ſee) without hold or meaſure: not being able to a- leage herein any excuſe for the ſelues, which the Arrians, Donatiſtes, & other olde Heretickeſ might not as well aleage for excuſe of their diuiſions: yea even their owne: Doctrine being the very cauſe thereof; and they therefore guiltie of all theſe ſectes: that doctrine, I ſay, wherein they teach, that the Scriptures are ſo eaſye and that therefore euerie one may follow his owne ſenſe, yea and haunt alſo that it is the ſence of the Spirit him ſelfe.

And, whether the Churches inſeparable vnitie be not ſo ſure an argument of Truth, that it is a moſte iuſte Motiue (by Chriſtes owne

owne saying) for the world to be-
leeue in Christ: that no man mer-
uaile, seing the infinite Sects ^{10:17}
that be now in Englad, that there ²¹
be also so many incredulous that
beleue not in Christ.

The XXXVI. Demaund.

V V HETHER it were not our ^{Keepers}
Church, that noticed to the ^{of the}
worlde the Canon of the wholy ^{Scrip.}
Bookes of the new Testament. ^{tures}
Whether it were not our Church
that hath had the custodie & con-
struing both of the foresaid, and of
the other Bookes of the holy Bi-
ble euer since the Apostles time.
Or else, whether befoze this time
the Expositors thereof were Pro-
testants. And whether the Prote-
stants had not the saide Bookes of
vs. And whether they can charge
our

our Church, all this longe while of her possession, with adding or minishinge any iote thereof. Or whether they can not bee charged, this shorte while of their vsurpation, with robbing vs of many wholle Bookes thereof (Bookes, I say, canonized in approued Councils) and of many a particulare portion more, or whether euer any coulde be so charged, but only Heretikes. Finally, whether our Church therefore be not the only true possessor or keeper of this treasure, and to whom onely the Apostles comitted it: and therfore againe ours the only true Church.

The XXXVII. Demaund.

Store-
house
of all
Truthe.

V HETHER not onely all Canonickall Scripture (as I haue saide) but also all other truthe

truthes agreed vpon at any time by the Church of God, and as it were laide vp for euer, are not at this time to be found in our Church as, that which was agreed vpon against the Arians, that which was concluded against the Donatistes, briefly that which was defined against all other Heretikes: Aske them whether it haue not bene hitherto, and whether it bee not still safely kept in our Church. And, how them selues came by the saide Truthes; whether otherwise then at our Churches handes.

Aske them againe: whereas some auncient writers haue bene iustly noted for certaine errors, whether our Church may be taken with any of those errors, yea whether our Churches Faith be not the Rule, whereby both Protestants

Protestants and all others safely
 may and do now read those wri-
 ters, and so most easlye auoide
 those errors, being nothinge mo-
 ued with the authoritie nor anti-
 quitie of those writers; nor with
 the greate shewe of many Scrip-
 tures, which either those writers
 or also sundrey olde Heretickes
 made for their errors: knowing
 vndoubtedly by the Rule of our
 Churches faith, that those Scrip-
 tures haue not that meaning: be-
 ing otherwise like to thinke (as
 any indifferent man will beare
 me recorde) that the Scriptures
 make for those olde errors and he-
 resies no lesse, yea much more,
 then for Luther or Caluine, or any
 other Heretike of our time, And
 whether it be not plaine by this,
 that our Church is that *Deposito-*
rium diues, Riche Storehouse,
 wher

Iren. l. 3

c. 4

wherein all Truth either by the Apostles, or by any other hath bene laide vp; and wherein euery man that will, may without danger, and without labour, finde, what soeuer Truth he seeketh.

The XXXVIII. Demaund.

V WHETHER on the contrarie side, amongst the Protestantes, any other Truth be to be found, but only such as they receaued of vs. Yea further, whereas very many Falsehoodes, Errors, & Heresies haue bene from time to time by the Church noted and condemned, whether a greate number of the same Heresies be not now to bee founde amongst the Protestantes. So many olde Heresies, I saye (whereas one were enough to proue them Heretikes

Olde
Here-
sies

tikes

94 Demaundes vnto

a Epiph. here. 75. *Aug. her* 53. *b* Aug. to. 6. de. fide. con. *Manich.* c. 9. 10. *Aug. her.* 82. *& Ret. l.* 2. c. 22. Heretikes) as be enough to proue them almost Apostatates, As, Against *a* Praying for the dead, Against *a* prescripte Fasting daies Against *b* Free wil Against *c* The rite of Single life, Against *c* the Clow of the same, & at least twenty more. And therefore whether, as our Church is the storehouse of Truth, so their Synagogue bee not the Sinke of falsehood and of Heresie.

The XXIX. Demaund.

Where
grew
their do-
ctrine.

A G A I N E. whether the Persons that of olde professed the said pointes of these mens doctrine, and were of the Church therfore noted for Heretiks, were not also otherwise most notorious Heretickes: for certaine other pointes, I say, confessed also by the

the Protestantes to be Heresie. As, whether ^a Aërius who held with them against Praying and Offering for the dead, and against all the prescripte fasting daies, were not besides that also an Arian, & the like of all their other Parteners. Aske them now what it meaneth, that their Doctrine alwaies hath bene found in such naughty grounde and with such stinking weedes: And contrarie wise, our Doctrine touching the same pointes, founde also at the same time in such as they cōfesse them selues to haue bene good ground, as in S. Augustine in Saint Epiphanius, and others, who did so holde our saide Doctrine, that they with the whole Church condemned Aërius of Heresie for denying the same.

The XL. Demaunde.

They
neuer
atore
now.

VVHETHER of this it folow
not, that they must needes
cōfesse, that their Church was ne
uer in the worlde, neuer (I say)
at no time, before this our time.
Or else let them say, whether
one that is an Arrian, denyng
Godes Sonne to be Consubstan-
tiall, that is to say, Of the same
substance with his Father, may
be of their Church. Wea also of
a Thom. Wiclef and Hus them selues do
wald. you aske them, How they coulde
to 3. c. 7. be of this their Church, holding
McLanc. with Pelagius Justification a
hom. ad by Mans owne merites; & also b
Friden that a King or Queene commit-
Micon. ting any mortall sinne, leeseeth
b Aeu. streight his office, and is no lon-
Syl. in ger to be opeied.
H. ft. Bo-
ke. c. 35.

The

The XLI. Demaund.

VVHETHER our Church, to keepe safely all Truth in Study-
 maner aforesaid: do not diligent- ing all
 ly study all Truth: her Masters Truch.
 therefore, in their Bookes and
 Scholes, teaching all Truth, &
 her Scholars therefore learning
 all Truth. to defende (I say) all
 Truth of Christ, against all eni-
 mies, against Paines, against
 Jewes, and against all Heresies.
 And whether Protestantes, on
 the contrary side, and but a few of
 them (God wot) do study any more
 then a few questions of this time
 onely, and that so lightly, that
 they bee afearde to reason with
 common Catholikes: Being all
 rather occupied about wyuinge,
 and thriving in the worlde, then

C 2

Uncerely

sincerely and learnedly to defend Religion. Or lett them tell vs, why else our Countrey is so full of Atheistes, Achristes, & all kindes of most detestable Heretiks. Aske them, whether in their Uniuersities they haue the whole Course of Diuinitie, within a certaine tearme of yeares, yea or *in Anno platonis* (proceeding as they do) all read ouer. Yea, whether their Studentes, or Doctors also, and Readers can tel you almost, what the Course of Diuinitie meaneth. And againe aske them, who for Christian studie and increase of godly knowledge founded those Uniuersities, builded those Collegies, and instituted those degrees of learning; whether our Church or theirs. & who hath authoritie to make Doctors of Diuinitie; whether Kings and Queenes, or
only

Uni-
uersi-
ties.

onely Bishopes. And therefore,
if our Church haue againe taken
from them her graunte, and an-
nullated their Degrees (as it ^{a Bull.}
hath done) aske thē, by what title ^{Pij. 5.}
they will claime the same. ^{Anno}
¹⁵⁶⁴

The XLII. Demaund.

V V HETHER the Prechers Vnsene
euer of the Church of Christ
did take vpon them to preach and ^{a 10.20.}
teach, with out ^{c. 21.} sending. And ^{Act. 15.}
whether euer any all this while ^{c. 24.}
had authoritie to send forth Tea- ^{Rom. 10.}
chers, but onely the Apostles and ^{c. 15.}
their Successors, and such as re-
ceaued it of them.

And if they say, their sending to
be extraordinarie: aske thē, why
all this time God did so send none
other, but onely to barre such as
they be from so saying. Aske thē

100 Demaundes vnto

likewise, where then be their Miracles: Or whether any, also afore Christes Church beganne, were sent out of order, without the gifte of Miracles, or of prophecie, or of both. Finallye, you may aske them, what warrant they haue to hold such an office of a Lay Prince. Or, how without that office, they can pretend to be the true Church of Christ.

Succes-
sion

a Act. 1

d 21. &

14. d 21

b Tit. 1.

b 5

c Euf. 12

6. 13: 15,

23. l: 3: c

2: 4 10

d Mat

13: c: 14

f 47. &

16: c: 18.

The XLIII. Demaund.

VVHETHER it bee not euident in the a Actes and b Epistles of the Apostles, with the c Ecclesiasticall Histories of the times that folowed, that the Church once begunne by and in the Apostles, did afterward grow on (as Christ d did promise that it shoulde) and spread it selfe ouer al

All Heretickes. 101

all places, and through all ages,
by Succession. And, whether our
Church can not shew in plaine au-
thenticall writing the continuall
Succession of her Bishopes and
Pastors, with their flockes, euer
since the Apostles time. Or, whe-
ther the Protestants Church can
do the like. Yea, whether they
can in our Countrey referre them-
selues, any further, then to the
letters patents of the Prince. And
whether this haue not bene e al-
waies vsed as a marke most cer-
taine, to knowe the true Church
from Schismatikes & Heretikes
euen in the f Olde Testament
also.

e Opt.
l. 2. f. 15
Hier. in
Mic. 1.
Aug. in
Psa. con:
par. Do-
nat. f. 3.
Reg. 12.
§ 31

The XLIII. Demaund.

VHETHER in the Creede,
that we in our Masse, and
they in their Communion do vse,
this

Aposto-
like
Chur-
che.

this word Apostolicall, were or
 could be put in as a plaine marke
 to knowe the Church which we
 must beleue, but onely as it di-
 recteth vs to th^e Church of Rome
 seeing by experience, that allo-
 ther Apostolicall Churches, are
 now failed. Or whether the Ro-
 mane Church be not Apostolicall
 as being the See of the two most
 glorious & chiefe Apostles, S. Pe-
 ter and S. Paule. Or whether in
 time of Schisme and Heresie the
 Fathers in their times hauinge
 many Sees Apostolike, did not
 chiefly looke them selues, and di-
 rect others to the Apostolike See
 of Rome, shewing therby that the
 Truth was theirs, because the
 Bishop of Rome that came of the
 Apostles by lineall Succession,
 was theirs. And therfore whether
 we haue not iust cause to folowe
 their

*Tent. de
 pres.
 Har.*

*Iren. l. 3.
 e. 3. Opt.
 l. 2. Aug
 ep. 165.*

their example, specially seeing
that See still hold on and conti- *Aug. in.*
nue (as the Fathers said it should *ps. con.*
to the number now of two hun- *part.*
dred and thirtie Bishopes, wher- *Don.*
as to those Fathers time there
were not fourtie.

The XLV. Demaund.

V WHETHER we haue not Chan-
yet againe iuste cause to *ginge.*
keepe vs with the Church of
Rome, seeing that the Romanes
neuer chāged their Faith, which
they receiued of S. Peter and S. *a Act.*
Paul. Which is so plaine, that I *28. g. 31.*
appeale to the Protestants them- *Rom. 1.*
selues, whether the Romans did *a. 8. 12.*
not (for ensample) Pray for the *& 6. c.*
dead, euen then when those Fa- *17. &*
thers aforesaide did auouch that *16. c. 19.*
they were vnchanged: yea so won-
dering,

wondering euen the also, at Acri-
us for denying the same, that to-
geather with all other Churches
they condemned him as an Here-
tike, for going about to change
that which alwaies vntill then
they had keapte vnchanged: as
they do keepe it still, both that &
all the rest. And that, by the Pro-
testantes owne confession, these
thousand or twelue hundred yeares
Whereby no wise man can doubt
but that they remaine also the
rest, vp to the Apostles time, also
without change, Wea to consider
no more but that sence Luthers
time the Popes haue not changed
one iote, and that the Heretikes
(on the other side) haue not since
then leaste nor do not leaue chan-
ging euery daye, may to any man
of indifferent iudgement seme a
demonstration, that the Popes ne
uer

neuer at all did chang. And as for one or two amongst all the Popes whom they charge with erring, firſt we deny it, for it is moſt falſe, as the learned Catholikes haue well declared, Secondly we ſay, ſuppoſing ſome Popes had erred, yet neuer did any Pope goe about to chang the Romans faith with his error. Thirgely we ſay, and let the wiſe conſider it well, that were it ſo, thoſe Popes did erre, & alſo goe aboute to infect the Romans with thoſe errors, yet is it not thoſe errors, wherewith the Proteſtantes do now charge the Pope & the Romanes. And therefore whē they blaſphemouſly burden S. Liberius with Arrianisme, or any other with the like, they might better holde their peace, then ſo to lie, and yet their lye nothing at all vnto the purpoſe.

The

The XLVL Demaund.

Our
Aunce
stors fa-
ued.

*Iustin. l.
4 ca. 2.
in fine.*

THEN whether al this while that they cōfesse our church to haue bene, at least xii hundred peeres, they will say, that all our and their fathers & mothers grād-fathers and grandmothers, and other Auncestors, Kinsfolke and Countreimen, and all others that haue gonne so long for Christian men, are all dāned in Hell. Yea, whether Caluine him selfe do not confesse the contrarie, that our Church (I say) serued well the turne all this while to saue men from Hell, and to bringe men to Heauen. Aske them then, why it can not serue still that turne as wel. Or if they say, that ignorāce afore did excuse, & now (because of their preaching) it cannot. aske them

them, why they do confesse that S. Augustine and such like, are of all most surely saued, who yet had not this ignorance, but knew right well their new doctrine (as in Acrius, Iouinianus, Vigilanti-
us, &c.) and condēned it for most wicked Heresie. And therefore whether it be not wisdomē for all men to hold thē still in our church or to returne againe vnto it.

The XLVII. Demaund.

ALso whether their church as it neuer was in the world before now, so now at theire first appearing haue not cōmitted many most foule absurdities, in pinching vp it selfe so narrowly into the streightes of one small Countrey, that in it one Christian man to another euen in spirituall affaires is a stranger: that in it an Ecclesiasticall and Apostolicall power

Com-
muni-
on of
Saintes

power erected by Christ, is deemed a foreiner: that in it any Generall Councell that euer was or euer can be gathered of the Bishops of other Nations of al Christedome, yea or of their owne confederats, can take, beare, or haue no whit of authoritie: that in it Epistles directed frō beyond the Sea by S. Paule him selfe, if he were aliue, such as his Epistles to the Romanes, Corinthians &c. could beare no sway: that in it all the Apostles together writing frō their Synode of Hierusalem, as they did to the Antiochiās, might beare no stroke: that in it Christ him selfe without the King and the Parliaments consent, might not dispose of his owne Churches; but hold his peace and leaue his meddling, like a Foreiner as he was, vnlesse he would say, that he were

Act. 15

were the naturall King of Eng-
lande, and displace the lawefull
heires of the Kinges afore time:
because by their saying that head-
ship can not be separated from the
Kingshipe, being (as they say) a
real, natural, and essential parte
therof: and therfore they shoulde
not write the King of Englande,
Head of the Church of England,
no not vnder Christ, vnlesse they
wold write him also King of Eng-
land vnder Christ.

Of many other their absurdities, as that S. Augustine there
(with our Priestes doing his request)
should forfeite an hundred
Markes for saying Masse for his
Mothers soule, &c. I here say no-
thing.

Conf. l. 9
c. 12. 14.

The

The XLVIII. Demaund.

Where
Christ
wor-
keth.

VVHETHER it be not our Church onely, which now, and euer, is so blessed of God, and so embrued with Christes Blood that she hath grace in her Sacraments (as well for remission of sinnes after Baptisme, as of sinns befoze Baptisme; to the unspeakable comfort of all that be heavily loaden) meritte in her workes, force in her word, power in her teaching, so, that shee breedeth deuotion, turneth to Religion, & to the search of saluation strangely altereth the hartes of men: yea her children therfore being the saddest sorte of people, men of best order in all families, townes, and citties, for all goodnes best beloved both of God and man. And whether with the Protestantes,
all

All Heretickes. 111

all be not cleane contrarie: No preaching of Penance, no grace in Sacraments, nothing but sinne in good workes although they be done in Christ, no power to bring vnder Diuels, no blessing no comforte: And their folowers therfore easie to be noted by their ill conditions: All persons as they fall from order and Godlinesse, more neare they becom to their Religion: a generall obseruation, that all men, as they returne to our Church, bettered and amended; as they fall to their Synagogue, much worsed and more then afore corrupted. And yet be they neuer so wicked & flagitious, haue they Onely Faith, and (no doubt) they shall be saued. And what Faith, I pray you? Not our Christian faith, which is contained in the articles of our Creed, and such like:

Onely
Faith.

like: but a speaciall Faith or an
vndoubted perswasion that he is
predestinate. For who-soener so
persuadeth him selfe, doubting
no more therof then he doth of one
God, and of Christs birth & death,
and other Articles of the Creed:
he (they say) most certainly is pre
destinate and shall be saued, and
his sinnes are thereby remitted.
And it is (forsooth) a goodly com-
fortable way, because it teacheth
mento bee soe certaine. But in
truth and in deed (if it be a litle
examined) no greater teaching
of vncertainie. For (say we vnto
them) not onely English Prote-
stantes, but also any wicked man
cōtinuing in his wickednes may
firmely persuade him selfe that
he is predestinate, and all other
Heretiks of this time do so teach
and so persuade them selues, eue
those

those two Anabaptistes also who
 for dānable creatures the selues
 of late did burne in Smithfielde.
 Now then teach you, that the said
 faith or persuasiō saueth all? here
 vnto they say, that such Heretiks
 and wicked persons can not haue
 this wonderfull faith, because it
 can not be without true doctrine
 nor without good woꝝkes. But
 (say we) they persuaue the selues;
 and they will sweare, yea and die
 in it, yea (and which is greatest
 of all) they know, that they so per-
 suade them selues: as who know-
 eth not, when he persuaueh him
 selfe of any thing, as of One God
 of Christ, and so forth? I say our
 Protestants: and the like say the
 others of them to (but they do not
 soe persuaue them selues. And
 where (I pray you) is now becom
 this great certaintie? the matter
 being

being brought now to this passe,
 that (by their owne saying of one
 another) no man can tell when he
 is certaine: in so much that also
 of any one of their owne fellowes
 standing now in true doctrine (as
 they esteeme it) & in good woꝝkes
 and so perswading him selfe to be
 predestinate; if he fall hereafter,
 they must then and wil say of him
 that he did not afoꝛe perswade him
 selfe: and so none of them all can
 say to day that he is certaine, be-
 cause he can not tel what he shall
 doe to morrow. Is not here then
 (trow you) a greate certaintie;
 (that I vse no other reaso against
 this vaine & sinfull point of their
 doctrine, being yet the grounde-
 worke of all theire innouations.)
 Well, whatsoeuer they say, eue-
 ry man seeth, that all Heretikes
 and naughtiepackes may, & that
 some

some of euery sorte do thus per-
 suade & assure them selues. And
 we (on the other side) be sure, (&
 that not by our only bare persua-
 sion, as they see by this Booke)
 that none of them all so cōtinuing
 shall be saued. And therfore best
 it were for them to confesse the
 vanitie of their new special faith,
 and to returne to the Catholicke
 faith, and so liuing through the
 grace of Christ in good woꝝkes, to
 hope assuredly for saluatiō, wher-
 of now most vaineely they doe pre-
 sume: or rather in deed they nei-
 ther hope noꝝ presume, but think
 verely that there is no saluation
 at all, vsing therfore their owne
 religion, as if they thought it, and
 as it is indeed, no religion at all:
 as now at length the wiser sorte
 & principall of the Realme haue
 proued infinite waies by experi-
 ence

116 Demaundes vnto

Mat. 7 ence of their doinges, according
to our Sauours true prophetic,
Ex fructibus eorum cognoscetis eos
By their fruites you shall knowe
them.

The XLIX. Demaund.

**Allene
mies.**

V V H E T H E R it bee not our
Church onely, which all the
enemies of Christ do fight against
conspiring all against vs, as the
companie that onely standeth in
their way, and that onely beareth
off their brunte: specially all Se-
ctes, and Heresies for that cause
bearing intollerably with one a-
nothers blasphemies, and (as it
is called) syncretizing, and tyed
together by the tailes (like Samp-
sons Fores) their heades being
most farre a sunder, and counting
Turkes, and Iewes, and very A-
theistes

Iud. 15

theistes, for their frendes, and all that be not Papistes. And therefore, whether our Church be not the true Church, and our Church onely: as which onely, both now, and euer, hath bene of all maligned, and by hel gates impugned.

The L. Demaund.

V WHETHER our Church, for all this fighting and conspiring against it, as it hath hitherto stode vpright, so be not sure to stande and continue likewise hereafter. O els, how is it, that the Fathers, which in their sundry times haue bene bould so to say of the Church, and namely also of the Church of Rome, that it (I say) should stand for euer, could not all this while be proued liars

Sure to continue

Aug: de ut: cred.

c: 8 &

Psa: con.

part: Dō.

Chri: cō.

Gent:

quod

Christus

sit Deus

col 10: 39

Dea

Dea whereas they haue further
saide, that the Church by oppug-
nation should not only not be ouer-
come: but also moze increase ther
by and florish: Whether this say-
ing of theirs, as alwaies hereto-
fore, so now likewise be not plain-
ly iustified: innumerable persons,
as wel of our owne Countrey (and
that, against all hope of man:
but to the gracious safetie hither-
to) no doubt to the wise (of the
State so much maligned by the
Puritans) as of others also, daily
seing, and confessing, that ours
is the true Church, and ours the
true Religion, and the Peretiks
haue sowely abused hitherunto
their ignorance: The Peretikes
in the meane time, partely by the
conuerſion of such, partly by their
continuaill diuiding into so many
ſtrange Sectes, daily dimini-
ſhing

thing, and (as all other Heretiks before them) going to nothing. And whether they were not best therefore to put vp their pipes, (as Homfreie his wise Syllogismes in his Onus or prophetic of the ruine of Rome) to holde their barking against the Hoone, and to leaue with Saul their vaine kicking against the pricke, getting nothing thereby but onely the eternall hurt and destruction both of them selues & of their followers.

The LI. Demaund

LAST of all (to be short, & to cut of many other questions of like weight, that I could demaund) whether, as in euery one of these Demaundes it is euident that they be Heretickes and Seducers, so in many of them, and

Apostasie.

f much

120 Demaundes vnto

much moze in all of them it bee
 not likewise euident that they be
 litle better thē plaine Apostataes
Heb. 7. as First in changing the Priest-
c. 12. hooode, wherupon the change of al
 the Lawe ensueth: as, we see,
 they also thereupon haue chan-
 ged welneare all, which no olde
 Heretikes euer durst to do, except
 it were the Manichees: whom S.
Orat. de Augustine for that cause did note
5. Heres. to be something els then Heretiks
ca. 7. 10. in saying, that there were fiue
6. sorts of people in the world, Iewes
 Paganes, Manichees, Heretikes,
 and Catholickes. Secondly in re-
 uiuing not one or two but so many
 olde Heresies; besides (as I am
 bould to say) at leaste a thousand
 moze of their owne inuention.
 Thirdly, for taking from Christiā
 men so many argumētts of Christs
 Godhead and Diuinitie: as, the
 in

inuincible Continuance and Authoritie, of his Church, the Honour of Crosse, the vertue of Crosse, the Honor of Reliques, the Vertue of Reliques, Miracles, Exorcismes, Unitie, Sacrifice, &c. Fourthly, for leauing nothing vnderdenied, not Fathers, not Councils, not Traditions, not Scriptures, nor (the only witnesse of all Canonical Scripture) the Churches authoritie, & departing from the Faith of all ages since Christs time, agreeing with no Christian time, nor none with them. Fifthly, in place of all Religion and goodnes which they haue removed deuising a new gospel of their foresaid onely vaine Faith, which teacheth all Sinnes and all Heresies to presume of saluation. Besides much more that I need not to repete.

¶ And whether therfore people
now a daies be not too carelesse
and negligēt of their soules, that
whereas they shoulde not, vnder
paine of euerlasting damnation,
yeald to any one Heresie, haue so
fowly yeldeo to so fowle Apostasie.
Howbeit as S. Peter saide to the
Jewes, *Et nunc fratres scio quia*
per ignorantiam fecistis, sicut &
principes vestri: so I doubt not,
but that in our Countrey likewise
many of all sortes may be some-
what excused by ignorance: and
therefore the more hope there is
for such as wil repent. But other-
wise if any for all this liste wilful-
ly to folow on, most fowly & most
miserably deceauing them selues
by cause afore God they can not
possibly haue any excuse of their
so doing, no more, then if they
should consent to folow the proce-
dinges

things or to frequent the churches
of the Arrians, or of any other olde
Heretikes, yea or of the Turkes
them selues, if per happes they li-
ued vnder the raigne of such. and
therefore (I say) if any liste to cō-
temne still all holosome counsell,
and desperately to followe on,
and not to returne to the Truth so
manifestly, and so plainly ope-
ned; & some also to persecute
it moste maliciously: their
blood, at leaste wise, shal
not bee required at our
handes hereafter,
when they shall
repente to
late.

Ezech. 3

FINIS.

The Catholike Reader vouchsafe
of his Charitie to pray for the
Author.

If 3

THE TITLES OF THE
DEMAVNDES CONTEINED
in this booke.

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In M. Edward Rishtons *Table*
of the Church, may be sene
 with the very eie, all wel
 neare that hath bene
 saide in this
 Booke.



THE

CONTINVAL SVCCES-

sion of the Popes of Rome, as it is recorded in all Cronicles and Ecclesiasticall Histories (besides many other good writers) both olde & new whereof I say with S. Augustine *con. Epist. Manichaei, cap. 4. In Catholica Ecclesia gremio iustissime tenet me, &c.* Besides many other things, this moste worthely keepeth me in the lappe of the Catholike Church: to wit, the Succession of Priestes from S. Peter the Apostle him selfe (to whom our Lord after his Resurrection *Ioan. 21.* committed the feeding of his sheepe) euen to the Bishop that now is.

The
yeere
of our
Lord.

33 44

57

68

77

84

96

109

117

127

138

142

153

163

171

186

198

218

223

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PETER (*1. Pet. 5*
ver. 13. (& Paul.
(*Act. 28*) Apostles.

Linus

Clement

Cletus

Anacletus

Euaristus

Alexander

Xistus

Telephorus

Hyginus

Pius

Anicetus

Soter

Eleutherius

So farre S. Irenee li. 3

ca. 3. against the He-
resies of his time.

Victor

Zepherinus

Calistus

Vrbanus

Ponti-

year.

231	19	Pontianus
236	20	Anterus
237	21	Fabianus
251	22	Cornelius
253	23	Lucius
255	24	Steuens
257	25	Xistus ii
260	26	Dionysius
271	27	Felix
275	28	Eutychianus
283	29	Cassius
296	30	Marcellinus
304	31	Marcellus
310	32	Eusebius
311	33	Miltiades
		<i>So farre, all were</i>
		<i>Martyrs</i>
314	34	Siluester
336	35	Marcus
	36	Iulius
353	37	Liberius
366	38	Damasus

So

Jere

*So farre S. Optatus
lib. 2. against the Do-
natistes of his time*

384

39

Siricius

398

40

Anastasius

*So farre S. Augustin
Epist. 165. against the
Donatistes of his time*

401

41

Innocentius

416

42

Zozimus

419

43

Bonifacius

423

44

Cælestinus

432

45

Xistus iii

440

46

Leo the Great

461

47

Hilarius

467

48

Simplicius

483

49

Felix ii

492

50

Gelasius

496

51

Anastasius ii

498

52

Symmachus

514

53

Hormisda

523

54

Thon

526

55

Felix iii

Bo-

gere.

530	56	Bonifacius ii
532	57	Iohn ii
534	58	Agapetus
535	59	Siluerius
537	60	¶ Vigilius
556	61	Pelagius
561	62	Iohn iii
575	63	Benedict
579	64	Pelagius ii
590	65	Gregorie the Greate
604	66	Sabinianus
605	67	Bonifacius iii
606	68	Bonifaciusiiii
613	69	Deusdedit
617	70	Bonifacius v

*So farre, all Saintes
but one, as, many also
in them that follow.*

622	71	Honorius
637	72	Seuerinus
638	73	S. Iohn iiiii
640	74	S. Theodore
647	75	S. Martin i

Eu-

yeare		
654	76	Eugenius
657	77	Vitalianus
672	78	S. Adeodatus
676	79	Domnus
679	80	Agatho
682	81	S. Leo ii
684	82	S. Benedi ^{ct} ii
685	83	Iohn v
686	84	Cuno
687	85	S. Sergius
701	86	Iohn vi
705	87	Iohn vii
707	88	Sifinnius
708	89	Constantinus
716	90	Gregorie ii
731	91	Gregorie iii
741	92	Zacharie
752	93	Steuē ii
	94	Steuē iii
757	95	Paul
768	96	Steuē iii
772	97	Hadrian
796	98	Leo iii

Ste-

yere.		
816	99	Steuē v
817	100	Paschalis
824	101	Eugenius ii
827	102	Valentin
828	103	Gregorie iii
844	104	Sergius ii
847	105	Leo iii
855	106	Benedict iii
858	107	Nicolas
867	108	Hadrian ii
872	109	Iohn viii
882	110	Marinus ii
884	111	Hadrian iii
885	112	Steuē vi
891	113	Formosus
895	114	Bonifacius vi
896	115	Steuē vii
897	116	Romane
	117	Theodore ii
	118	Iohn ix
899	119	Benedict iii
903	120	Leo v
	121	Christophor
		Ser.

<i>yere.</i>		
904	122	Sergius iiii
911	123	Anastafius iiii
913	124	Lando
914	125	Iohn x
928	126	Leo vi
	127	Steuē viii
930	128	Iohn xi
935	129	Leo vii
959	130	Steuē ix
942	131	Marinus iiii
946	132	Agapetus ii
956	133	Iohn xii
963	134	Leo viii
965	135	Iohn xiii
972	136	Domnus ii
	137	Benedict v
974	138	Bonifacius vii
975	139	Benedict vi
984	140	Iohn xiiii
985	141	Iohn xv
995	142	Iohn xvi
	143	Gregorie v
998	144	Syluefter ii

Iohn

<i>yeare</i>		
1003	145	Iohn xvii
	146	Iohn xviii
1009	147	Sergius iiii
1012	148	Benedict vii
1024	149	Iohn xix
1032	150	Benedict viii
1045	151	Gregorie vi
1047	152	Clement ii
1048	153	Damasus ii
1049	154	Leo ix
1055	155	Victor ii
1057	156	Steuens ix
1059	157	Nicolas ii
1061	158	Alexander ii
1073	159	Gregorie vii
1086	160	Victor iii
1088	161	Vrbanus ii
1099	162	Paschalis ii
1118	163	Gelasius ii
1119	164	Callistus ii
1124	165	Honorius ii
1130	166	Innocentius ii
1143	167	Cælestinus ii

<i>yeare</i>		
1144	168	Lucius ii
1145	169	Eugenius iii
1153	170	Anastasius iiiii
1154	171	Hadrian iiiii
1159	172	Alexander iii
1181	173	Lucius iii
1185	174	Vrbanus iii
1187	175	Gregorie viii
1188	176	Clement iii
1191	177	Cælestinus iii
1198	178	Innocentius iii
1216	179	Honorius iii
1227	180	Gregorie ix
1241	181	Cælestinus iiiii
1243	182	Innocencius iiiii
1254	183	Alexander iiii
1261	184	Vrbanus iiiii
1265	185	Clement iiiii
1271	186	Gregorie x
1276	187	Innocentius v
	188	Hadrian v
	189	Iohn xx
1277	190	Nicholas iii

Mar-

<i>year.</i>		
1281	191	Martin <i>iiii</i>
1285	192	Honorius <i>iiii</i>
1288	193	Nicolas <i>iiii</i>
1294	194	Cælestinus <i>v</i>
1295	195	Bonifacius <i>viii</i>
1303	195	Benedict <i>ix</i>
1305	197	Clement <i>v</i>
1316	198	Iohn <i>xxi</i>
1334	199	Benedict <i>x</i>
1342	200	Clement <i>vi</i>
1352	201	Innocentius <i>vi</i>
1362	202	Vrbanus <i>v</i>
1371	203	Gregorie <i>xi</i>
1378	204	Vrbanus <i>vi</i>
1389	205	Bonifacius <i>ix</i>
1404	206	Innocentius <i>vii</i>
1406	207	Gregorie <i>xii</i>
1409	208	Alexander <i>v</i>
1410	209	Iohn <i>xxii</i>
1417	210	Martin <i>v</i>
1431	211	Eugenius <i>iiii</i>
1447	212	Nicolas <i>v</i>
1455	213	Callistus <i>iii</i>

Pius

year		
1458	214	Pius ii
1464	215	Paul ii
1471	216	Xistus iiiii
1484	217	Innocentius viii
1492	218	Alexander vi
1503	219	Pius iii
	220	Iulius ii
1513	221	Leo x
1517		<i>under them Luther</i> <i>riseth</i>
1522	222	Hadrian vi
1523	223	Clement vii
1534	224	Paul iii
1550	225	Iulius iii
1555	226	Marcellus ii
	227	Paul iiiii
1560	228	Pius iiiii
1566	229	Pius v
1572	230	Gregoric xiii

Venite fratres si vultis, &c. Come
brethren if ye will, that you may ^{Ioan. 15.}
be grafted in the vine it is a greif,
to see you lie so cut of. Nūber the
Priestes euen from the very See
of Peter: and in that order of Fa-
thers, se who succeded whō. That
is the Rocke, which the proude
gates of hel do not ouercome. So ^{Mat. 16}
saide S. Augustine a branch then
cleuing to the vine, in the Psalm
that he made against the piece of
Donat an Archeheretike of that
time. And euen so say wee that
now likewise are of the wholle
vine, to these pieces of Luther &
Caluine and others, that haue in
our time cut of them selues. Or
els, if we say not well, let them al
lay their heades together, & shew
that which they hitherto could
neuer shew: that Gregorie the
thirtienth who now is Pope, and
from

from whom it please them to
dissent in so many Articles of
Faith: that either he (I say) is, or
any other of the Popes, his Prae-
decessors, was, the first amongst
the Popes, that brought or tooke
into the Romanes faith the saide
Articles, or any one of the. Sure
it is, that they can not so charge
neither this, nor no other Pope.
And therefore plaine it is, that
the Romans are still in S. Peter &
Rom. x. S. Pauls faith, as they were whe
S. Paul wrote vnto the, And ther-
fore againe with S. Augustine,
Ipsa est Petra, This is the Rocke
which the proud gates of hell do
not overcome.

38

BRIS

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